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POETRY.

For the Churchman.

MATIN BELLS.

Awake up my glory: awake lute and harp: I myself will awake right early.—*Psalter.*

I.

The Sun is up betimes,
And the dappled East is blushing,
And the bonny matin-chimes,
They are gushing—Chris.ian—gushing!
They are tolling in the tower,
For another day begun;
And to hail the rising hour
Of a brighter, brighter Sun!
Rise—Christian—rise!
For a sunshine brighter far
Is breaking o'er thine eyes,
Than the bonny morning-star!

II.

The lark is in the sky,
And his morning-note is pouring:
He hath a wing to fly,
So he's soaring—Christian—soaring!
His nest is on the ground,
But only in the night;
For he loves the matin-sound,
And the highest heaven's height!
Hark—Christian—hark,
At heaven-gate he sings!
Oh, be thou like the lark,
With thy soaring spirit-wings!

III.

The bonny matin-bells,
In their watch-tower they are swinging;
For the day is o'er the dells,
And they're singing—Christian—singing!
They have caught the morning beam
Through their ivied turret's wreath,
And they know the windows gleam,
And the chancel-rails beneath:
Go—Christian—go,
For the altar hath a glare,
And the snowy vestments glow,
Of the presbyter at prayer!

IV.

There is morning-incense flung
From the child-like lily flowers;
And their fragrant censer swung,
Make it ours—Christian—ours!
And hark, our mother's hymn,
And the organ-peals we love!
They sound like cherubim
At their early lauds above!
Pray—Christian—pray,
At the bonny peep of dawn,
Ere the dew-drop and the spray
That christen it, are gone! C.

For the Churchman.

MARCH.

Man goeth to his long home.—Eccl. xii. 5.

I.

March—march—march!
Making sounds as they tread,
Ho-ho! how they step,
Going down to the dead!
Every stride, every tramp,
Every footfall is nearer;
And dimmer each lamp,
As darkness grows drearer;
But ho! how they march,
Making sounds as they tread;
Ho-ho how they step,
Going down to the dead!

II.

March—march—march!
Making sounds as they tread,
Ho-ho how they laugh,
Going down to the dead!
How they whirl—how they trip,
How they smile, how they dally,
How blithsome they skip,
Going down to the valley;
Oh ho, how they march,
Making sounds as they tread,
Ho-ho how they skip,
Going down to the dead!

III.

March—march—march!
Earth groans as they tread!
Each carries a skull;
Going down to the dead!
Every stride—every stamp—
Every footfall is bolder,
'Tis a skeleton's tramp,
With a skull on his shoulder!
But ho, how he steps
With a high tossing head,
Each clay-covered bone,
Going down to the dead! C.

From "The Cathedral."

THE DOXOLOGY.

I.

The threefold heavens, of glorious height,
Are made one dwelling for Thy might,
Set upon pillars of the light.

The earth, and sea, and blue-arch'd air,
Do form below one temple fair,
Thy footstool 'neath the heavenly stair.

Sun, Moon, and Stars, in Heaven's great deep
Their living watch obedient keep,
Moving as One, and never sleep.

II.

Angels and men, and brutes beneath,
Make up Creation's triple wreath
Which only liveth in thy breath.

In fish, and birds, and beasts around,
One wondrous character is found
The skirt which doth Thy mantle bound.

And Nature's three fair realms convey
One note through this our earthly day,
Dying in distance far away.

III.

With three arch'd roofs Thy temple springs,
Where music spreads melodious wings,
And all around One glory brings.

And Future, Past, and Present Time,
Together build One shrine sublime
That doth prolong the ample chime.

While spirit, soul, and clay-born seat,
Warn'd by the living Paraclete,
Shall be Thy threefold mansion meet.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER II.

Second Prayer Book of Edward VI.

It was clearly shown by the disturbances, which, especially in the more distant counties, were excited among the people attached to rites, and ceremonies, and tenets, to which they had been long accustomed, that in the Prayer Book, thus constructed, the Commissioners had gone to the utmost limits of prudence. On the other hand it is equally clear, that several of the tenets and ceremonies retained by them, did not meet with support from the foreign Reformers, and awakened the hostility of many of the most active and zealous of their own countrymen. Before the close of the year 1549, Calvin wrote to the Protector, Somerset, complaining of several parts of the Service, on information which he appears to have obtained from Bucer. A Lasco* addressed himself to Cranmer on the continuance of certain practices which he deemed superstitious. And Martyr and Bucer, then holding respectively the office of King's Professor of Theology in the Universities of Oxford and Cambridge, were not likely to continue silent respecting prayers and ceremonies, which they formally reported to be unsound and dangerous, when they were consulted afterwards by Cranmer.†

Great, however, as was the authority of these and other distinguished foreigners, it was neither proclaimed as boldly, nor calculated to make as much impression, as the earnest remonstrances of many of the English Reformers, and the progress which their cause was constantly and manifestly making. There was already within the Church a party, though probably not numerous, which espoused the peculiar sentiments of Calvin; there were others, and Cranmer, it appears, had recently been one of them, who adhered strictly to the opinions of Luther; there were many, and those among the most active and most learned, who adopted the views of Bullinger and the theologians of Zurich: there was a still larger body, who wished to combine all classes of Protestants under one general confession. All these, though with distinct objects and different degrees of importance, looked forward to a revision of the Liturgy, which might bring it more completely into accordance with their own sentiments.

These expectations soon began to produce their natural effect. In the Convocation of 1550, the question was entertained in each House, whether certain rubrics and other passages could not be altered, and an especial reference was made to the form of words, with which the sacred elements were given to communicants. But the greatest impulse was derived from the known sentiments of the King himself, and of the leading members of the Council.

In the mean time, as the Book of Common Prayer contained no form of consecrating and ordaining Bishops, Priests, and Deacons, the Commissioners had drawn up an Office for that purpose, which was now confirmed by an Act of Parliament, and published in March, 1550. This might naturally be considered the termination of their labors; but there is reason to believe that the Commission was not discharged, and that the same persons who still continued members of it, were soon afterwards instructed to revise the whole Book of Common Prayer, and to introduce such alterations as might seem to them to be required.

It is stated by Heylin, and repeated by Collier, that the alterations which were now made in the Liturgy, were owing to the remonstrances of Calvin, and the active coöperation of Martyr and Bucer. But this is probably an exaggeration. It does not appear, however anxious he may have been to offer his assistance, that the peculiar opinions of Calvin were approved, or his advice either sought or rejected, by the Primate and the other Commissioners; and it is clear on examination, that the faults discovered by Martyr and Bucer, of which they drew up a report at the request of Cranmer, were neither all that were admitted to exist by English divines, nor were themselves corrected, in most instances, in the way that Martyr and Bucer recommended.

The Commissioners appear to have completed their revision of the Book of Common Prayer before the end of the year 1551. Early in the next year, a Bill for the Uniformity of Divine Service, with the Book of Common Prayer annexed to it, was brought into the House of Lords, and was finally passed in the House of Commons, and returned to the Lords on the 14th of April, 1552. It was ordered, that the new service should be used throughout the Kingdom from the Feast of All Saints following.

Some of the principal alterations which were made upon this review of the Prayer Book shall now be mentioned.

At the end of the Preface was added a Rubric, enjoining all Priests and Deacons to say daily the Morning and Evening Service, privately or openly, "except they be letted by preaching, studying of divinity, or by some other urgent cause." The service was to be said in that part of the church where the people could best hear; and the use of the alb, cope, and tunicle, was prohibited, the Priest and Deacon being only to wear a surplice, and the Bishop or Archbishop his rochet. In the corresponding Rubric in the first Prayer Book of Edward the Sixth, the direction is, "In the saying or singing of Matins and Evensong, baptizing and burying, the Minister in parish churches and chapels annexed to the same shall use a surplice." And then, after some directions respecting the wearing of hoods belonging to degrees, it follows: "And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him beside his rochet, a surplice or alb, and a cope or tunicle, and also his pastoral staff in his hand, or else borne or holden by his chaplain."

An important alteration was the addition of the Sentences, Exhortation, Confession, and Absolution,‡ in the beginning of the Morning Service, which previously began with the Lord's Prayer. The Lord's Prayer is well known to have been always considered as especially the "Prayer of the faithful," the peculiar inheritance of sons.* Our Reformers appear to have thought it expedient, previously to being admitted to the privilege of joining in this prayer, that the congregation should join in a penitential acknowledgment of unworthiness, and should be encouraged by the Church's authoritative declaration of God's pardon and forgiveness "to all them which truly repent, and unfeignedly believe his holy Gospel." The Sentences, Exhortation, and Confession, seem to have been suggested by, and partly taken from, a form of prayer used by Calvin, first at Strasburgh, and afterwards at Geneva.

The Responses after the Lord's Prayer were altered from the singular number to the plural; ("open thou *our* lips," instead of "open thou *my* lips," &c. &c.,) and the Hallelujah at the end of them was omitted; as was also the order for singing in a plain tune after the manner of distinct reading, "in such places where they do sing," the Lessons and likewise the Epistles and Gospels; and likewise the order for using the Song of the Three Children in Lent only. The hundredth Psalm was inserted to be read sometimes after the Second Lesson in the morning; as were also the ninety-eighth to be used after the First, and the sixty-seventh after the Second, Lesson in the Evening Service. The daily service, both for morning and evening, appears to have concluded with the three Collects; the first for the day, the second for peace, the third for grace and protection from all perils.

The Athanasian Creed, which in the first Book was appointed only on the great Festivals, was now directed to be said on so many of the Saints' days, that it might come in course once in every month.

The Litany was placed next to the Morning and Evening Service; and the use of it was enjoined on Sundays, as well as on Wednesdays and Fridays. The Occasional Prayers, for *Fair Weather; In the time of Dearth and Famine; In the time of War; In the time of any Common Plague or Sickness;* and the Collect, "O God, whose nature and property is ever to have mercy," &c. &c., were added at the end of it. The Collect last mentioned occurs in the Sacramentary of Gregory, and in the most ancient monuments of the English Offices.

* A Lasco was a Polish nobleman, a man of distinguished learning and piety, who quitted his native country for the sake of the free exercise of his religion, and became Superintendent of the foreign reformed congregations in London.

† Cardwell, from whose learned preface much of this account of the second Prayer Book of Edward the Sixth is taken.

‡ These, in the Second Book of Edward, were omitted in the Evening Service, which began, as before, with the Lord's Prayer.

* Tracts for the Times, No. 86.

COMMUNICATIONS.

For the Churchman.

ANCIENT CHRISTIANITY, NO. II.

It might be unnecessary to repeat what has been already observed, that it is not the intention here to assert the immaculate purity of the Ante-Nicene Church, as this is not at all necessary for the defence of that Church in the present instance. And although the tendency has been at times to ascribe such perfection to the primitive period, yet a moment's reflection suffices to show, that without the supposition of a constant miracle, in the case of every convert, the idea itself is absurd. Yet that we may not forget entirely the veneration due to that Church—without the aid of a remote antiquity—we may gather some reason for such a regard, when we reflect on one simple fact that was characteristic at least of the first three centuries. I mean the fact, that amid all the violence and persecution which Christians endured during that space, there is not one instance on record that Christians, numerous as they were in some places, ever made attempts to resist the constituted authorities of the land, or to rescue by violence or force those of their brethren that were either persecuted or led to martyrdom. This is a remarkable feature, and it suffices to give us an idea of the spirit that prevailed among men whose motives can hardly be appreciated by our *rights-asserting* age. Christians remonstrated, indeed, but they suffered not only without resistance, but with cheerfulness. But after all, reasoning as we do from what we know of man, we must naturally expect to find the materials of the primitive Church sometimes exhibiting the remnants of a previous state. Just as in the individual previous habits of life, independently of temperament, may still occasion a conflict with an enemy—more frequently conquering than conquered—so a religious community may, amid all the evidences of a decided change, still evince the occasional remnants of other times. And this will not be surprising, when it is remembered that the earliest converts had been heathen, and were admitted on the simple profession of faith in the Lord Jesus Christ.

Whilst we thus guard against the supposition of attaching any extravagant ideas of sanctity to any age of the Church, such considerations may serve, not so much the purpose of an apology for discovered or supposed delinquencies, as to remind us of the great disadvantages under which Christianity labored in its beginnings, and thus rather to admire its virtues than to be offended at its faults. They may also furnish a key to many things occurring in the Fathers, and obviate those rash assertions which we regret to see in the work on Ancient Christianity.

After a quotation from Cyprian, De Habitu Virginum, (p. 119,) the author goes on to speak of "the tendency of the Fathers" "to dwell more upon what is extrinsic and symbolic, than upon what is moral, spiritual, and rational." "They are constantly fretting themselves and chafing about what is subsidiary only and visible." He quotes as an instance Cyprian's remark on the virtue of virgins, (p. 120,) that "it consists in fair and modest attire and ornament of the person"—and leaves the remark with a laugh: "Here is excellent quakerism as well as popery, and both sixteen hundred years old!"

Now if Cyprian had *said*, or led us to suppose that he *meant* to say, the virtue in question consisted *merely* in dress, there might be some reason for the tone of levity with which the subject has been treated. But A. C. has not taken the pains to show us that this was the meaning of the passages he has quoted, nor would it be an easy matter to prove it. Cyprian asserts that propriety of attire belongs to a virtuous character, as well as other things; his animadversions had been called forth by a departure from this propriety, and he justly reproves it. The individuals that gave offence in this particular, said or might have said,—What though we dress, we maintain a strict purity of life. No, would the bishop say, there must be a consistency in this matter: the virtue of the mind must appear, negatively at least, in dress as well as other respects.—This, without any resort to labored interpretation, must strike every candid mind as the meaning to be attached to Cyprian; any other supposition is, to say the least, a great mistake. But to deal fairly with any writer, especially when the object is to prove an error in doctrine, we should give him an opportunity to declare himself fully, and not cut him short, as if we had not patience to hear all he had to say for himself. Had A. C. read Cyprian one or two lines further, he would have seen this sentence, which fully exonerates the Father from the reflection cast upon him: Ut *secundum apostolum* quæ innupta est sancta sit *et corpore et spiritu.** Does A. C. need any stronger evidence that Cyprian was not "fretting and chafing" about the outward merely, but that he was also concerned about the inward? Who can read the whole passage in its connection without such an impression? Yet he leaves us to infer that this is not the case, but that the Father was only thinking of dress, whilst he drops his quotation with the vain assurance he has convicted Cyprian both of quakerism and popery!

This may furnish us with a specimen of the partial mode of treating the remains of the primitive Fathers. We need not here ask what good can come from such a course. It will in this way be easy to convict them of all the heresies ever broached.

Cyprian then, if we understand his reference to the apostle, which A. C. did not quote, does mean to assert "the moral, the rational, the spiritual," as well as "that which is merely extrinsic." And if the Fathers are led at times to say more on "the extrinsic" than may suit our taste, let us for a moment reflect on their position, and we may wonder not that they said so much on these matters, but that they said so little. Does A. C. here forget the relative position of the primitive Church? Does he forget the seductive allurements of the age, and the dangers, moral as well as civil and political, with which it was beset? Does he forget the influence of that overwhelming majority of *the world*, in the tempestuous waves of which the Church was agitated like a little boat in the ocean? Let us realize it well, and we think it must be evident, it called for a skill of no ordinary kind to conduct it safely through.

The author forgets the missionary condition of many of the churches, or he would see that the stress laid upon outward things was in fact among the most important matters with respect to those that were *without*. But it neither follows, nor can it be shown, that when the Fathers write on any particular practice, that they mean to speak of it as existing in the Church. Much that they say is directed as well against what *might be*, as against that which really had taken place. It would be as wrong to impute to the primitive Church every fault that is condemned in the Fathers, as to charge the apostolic Churches with every crime against which they are warned. A. C. himself has, in some of his remarks, referred to Cyprian's Epistle to Donatus as a sad picture of the world or the age; and it would have been well if, instead of using it as a reproach, he had drawn from it, as he ought, the grounds of his apology. What can show the dangers, the moral dangers of the Church, more than such a representation as that epistle gives? Shall we wonder that the Fathers were concerned about externals—when there was so much external arrayed against them? Or does he forget that the external privileges of the nineteenth century were not those of the second and third? Instead of holding up the crimes and sins in that epistle as an exhibition that might apply to Christians at the day, we there see not the grounds of an invidious comparison, but of sympathy.

We must protest here against translating the word virgines by that of *nuns.* (P. 119.) Cyprian speaks of the virgins of the Church, but these were in no sense *nuns*, nor does he in speaking of them insist upon any thing but what Christian decorum would require of them in their relative situation. It was that conformity to the requisitions of Christian morals, which should pay regard to externals, as well as be cherished in the mind; and in reference to this they are addressed, not as an *order*, but as I would say, as virgins, secundum mores, virtutem et vitæ rationem. This at least is the reputation which Cyprian is anxious that they should maintain as long as they continued in this relative state. They were bound by no vows or oaths, as the same Father declares they were not forbidden, if they changed their minds: Si nolunt . . . . melius ut nubant.

Cyprian, justly anxious for the reputation as well as purity of the Church, laments the occurrence of any thing that may affect either its spiritual growth or furnish a bad example to its enemies. The subject of unbecoming dress leads him to allude to instances (it is hard to make out whether it occurred once or twice) of indecent exposure in the public baths; but from the incidental allusion, we should suppose it was at most a new occurrence that had reached the bishop's knowledge, and which he therefore took this opportunity to correct. Indeed, from the known promptness of Cyprian, we have reason to suppose, that he put forth this reproof as soon almost as it occurred, and consequently we have no reason to believe that the allusion is to more than one or two instances at most. The language, sic frequenter ecclesia gemiscit, from the whole connection seems to refer simply to that which is the subject of the tract—the abuses with respect to dress, and in connection with this to the general air and carriage of the persons concerned, as bringing scandal upon themselves and the Church.

On the whole, there was much just solicitude on these matters, and if the Fathers discover it, we must say it redounds to their praise. They watch the evil, and arrest it before it has opportunity to spread; and the very allusion to such cases of delinquency, whilst on the one hand it proves their tender vigilance after their flock—a vigilance perhaps which of itself might often lead to expressions which we considerate Christians can hardly appreciate; so on the other, the very reference, so far from authorizing the inference that it was a general thing—really goes to show the *novelty* of the occurrence. Cyprian met the case as soon as it occurred, and we may reasonably infer that there it ended.

St. Paul's College. C. F. CRUSE.

* That according to the Apostle, (apostolic injunction,) the unmarried may be pure both in body and spirit.

DR. M'VICKAR'S COLERIDGE.

No. 3.

To the Editor of the Churchman.

Rev. and dear Sir,

In my last communication I examined Dr. M'Vickar's *Five Reasons* for thrusting out of Mr. Henry Nelson Coleridge's edition its Preliminary Essay, in reference solely to their *sufficiency.* I gave notice, however, that in this paper, I should inquire how far they co-operated with other parts of the 'new Introduction,' in charging Dr. Marsh with what you and I and every man must call *editorial dishonesty.* For if Dr. Marsh, as the editor of the *Aids to Reflection*, was really the disciple of a different and inconsistent creed—if he abused the influence of his editorial office, to recommend that creed or to make it pass for the creed of Coleridge—if he showed the spirit of a partisan, I cannot believe there would be any doubt as to the *name* which his conduct would deserve. *I* should feel none, for one. I can see no essential difference between *political* or *mercantile* or *literary* morality, and *common* morality. If it would be neither true nor *honest* to misreport the *conversation* of Coleridge, so as to convert him into a Congregationalist or "High Calvinist," I cannot see how it should be any better than *dishonesty* to abuse the office of Editor to the perversion of Coleridge's *written* opinions, even if the perversion were no greater than simply to deprive his book of its *Catholic* character.

Let us see, now, if Dr. M'Vickar have charged Dr. Marsh with any thing like what would, then, upon such principles, make him guilty of editorial dishonesty. I do not expect to find such a single charge, complete and distinct in itself; nor could any one who has become acquainted with Dr. M'Vickar's qualities as a writer, indulge an expectation so idle.—The *result* in this case is, indeed, strong and distinct; but it is produced by the united effect of numerous loose assertions and insinuations, scattered here and there—assertions and insinuations which we have a right to construe with *reasonable* strictness, when made in reference to the editorial integrity of an eminent scholar, by a Professor of Morals.

He claims it for himself as his peculiar—his 'only vantage-ground,' that he is 'of kin in Church and Doctrine' with his author, (p. ix.) thereby asserting that Dr. Marsh is *not* of kin to Coleridge—neither in Church nor *Doctrine.* He says that Dr. Marsh's 'opinions' are those of 'the Calvinistic Scheme of Divinity,' (p. vii.) which he elsewhere calls (if I understand him) 'Religious Fatalism,' one of 'the forms of what is falsely called "High Calvinism."' (p. xxviii.) The connexion shows that he means to call Dr. Marsh an asserter of "modern Calvinism as laid down by Jonathan Edwards," (*Coleridge's* language;) and he obviously designs to repeat the same thing, when he regrets that Dr. Marsh was "trammelled by the fetters of an *incongruous metaphysical creed.*" (p. x.)

So much for the sectarian *opinions* with which Dr. Marsh engaged in editing the Catholic work of Coleridge. To my feeling, he were no honest man that would undertake that office with such opinions. But let us see whether Dr. Marsh is allowed to have proved himself *negatively*, at least—a Catholic *Editor*, however sectarian as a *man.*

Dr. M'Vickar professes, that a '*more Catholic* Introduction was *imperiously* demanded'—'of *him*,' good reader! (p. ix.) Dr. Marsh's Introduction was, of course, not Catholic at all, or sadly wanting in Catholicity, to create so *imperious* a demand upon Dr. M'Vickar! In the same style of *general* assertion, he regrets that Dr. Marsh, being 'trammelled' by certain fetters, as aforesaid, was not 'free to deduce from [the Christian Philosophy of Coleridge,] its necessary results in Church—*and Doctrine*,' (p. x.) The unfavorable impression of Dr. Marsh's editorial conduct, as that of a Congregationalist and "High Calvinistic" partisan, is further kept up by the insinuation of a note, (p. xxvii.) that 'it is the *confession* of Dr. Marsh, in his Preface, that Brown's Philosophy had received the sanction of their "highest ecclesiastical authorities,"'—quoting the last words as that Editor's. But Dr. M'Vickar can be more particular and positive. Dr. Marsh 'casts suspicion' upon Coleridge's substantial agreement with the always-existing majority of the Church of England, by identifying his opinions with those of the Evangelicistic Party in the Episcopal Church, (p. xxxi.)* Dr. Marsh writes an Introduction, which, it seems, 'is *mainly occupied*' in answering objections to his own 'Calvinistic Scheme of Divinity'—and we are left to *infer*, at least, that Dr. Marsh claims such to have been Coleridge's own Scheme of Divinity, [p. vii.] And, worse than all—bringing all the other straggling charges to a focus—Dr. M'Vickar charges Dr. Marsh with 'vainly laboring for the solution of the insoluble problem' [of reconciling, that is, (to use the words of Coleridge, to which he refers,) the sense of responsibility, and the difference in fact between regret and remorse, with the doctrines of modern Calvinism as laid down by Jonathan Edwards,] —or (as Dr. McVickar immediately repeats the same statement in language *entirely* his own,) 'to reconcile Coleridge with Calvinism, is that fruitless task which places Dr. Marsh ever in a false position,' &c., &c. (p. xxxviii.)

Has Dr. M'Vickar said all these things without any meaning at all? He would consider himself insulted by the question. If, then, these various insinuations and assertions mean *any thing*, do they—*can* they mean any thing less or other than to charge Dr. Marsh with abusing his office as Editor, to the perversion of the direction and character of his author's work—with (in other words) what I have called *editorial dishonesty?* I do not see how there can be any doubt or hesitation what answer to give.

All that can remain, then, for Dr. M'Vickar to say, is, that his charge is true. I will grant his right to make that plea. I will grant, that he is justified in making it, if he can sustain it. Let us turn, therefore, to the only source of proof to which he refers—Dr. Marsh's Preliminary Essay—and see what sort of foundation for his charge he has dug from that quarry. Possibly like his own 'solitary column' *in the East*, (p. xv.) its 'base covered with hieroglyphics, (rare devices and ingenious fictions, no doubt,) is quite too narrow for the whole frieze,' with more Asiatic hieroglyphics, it seems,) which (rather prematurely, one would think, considering that but one column of the portico has been erected,) he has already carried around in the air.

First, with respect to the specific *acts* of editorial dishonesty here charged upon Dr. Marsh—the reader will have seen for himself, that some of them, (and those, too, the chief topics in) Dr. M'Vickar's accusation, have already been shown to have no real existence. It has been proved by a mere inspection of Dr. Marsh's Preliminary Essay, that it is *not* 'mainly occupied,' nor occupied *at all*, with answering objections to 'the Calvinistic Scheme of Divinity,' as being either Dr. Marsh's or Coleridge's,—that its object is the very opposite of reconciling Coleridge to Calvinism,—that it does *not* identify, or tend to identify, the views of the work with those of a party in the Episcopal Church, or with any *party* whatever. This is cutting a tolerable piece out of that same hieroglyphic base, one would think.

Two charges, however, are *new.* As to one of these I have only to say,—if he means that Dr. Marsh was so 'trammelled' that he *misrepresented* Coleridge's opinions 'in Church and Doctrine,' I trust the reader is prepared to retort it as a calumny; if he means, that Dr. Marsh's 'trammels' did not allow him to draw Dr. M'Vickar's [*soi-disant*] '*results* in Church and Doctrine,' I grant it, but should say his only trammels in that case were good sense and honesty. When Coleridge published a *Catholic* book—for the purpose of explaining *the faith common to all the Reformers*—it did not occur to the good sense of Dr. Marsh, that it was an Editor's duty to turn it into a 'Philosophy of [Episcopacy] in Church and Doctrine,' any more than of the *Cambridge Platform*—even if he knew Coleridge to have held to one or the other for himself. Granting, therefore, that the 'necessary results' of Coleridge's stupendous labors *were* the petty Theology palmed off as such by Dr. M'Vickar, it was by no means Dr. Marsh's business to counteract the special object of this particular work by deducing results which the *author* had not chosen to deduce.—His 'trammels' hindered him from doing nothing that he ought to do, as Coleridge's Editor. The truth is, *it* could easily be shown that Dr. M'Vickar's 'necessary results' are as much a matter of fancy as they are out of place in his Introduction—were it what it ought to have been. As to the *second* of these new charges, see how plain a tale shall put the insinuation about Dr. Marsh's *confession*, in its true light. When Dr. Marsh had determined to 'occupy' his Preliminary Essay 'mainly' with a confutation of the prevailing application of the Law of Cause and Effect to the Will, it became an object for him to save himself from the retort, that he had been fighting a man of straw. And *therefore* it was, that having stated that doctrine in the words of Brown, he made the assertion, that Brown's Philosophy "had been decidedly *approved* by their highest *theological* authorities." (p. xxx.) So Dr. M'Vickar, in the first place, mis-quotes Dr. Marsh. Next, Dr. M'Vickar represents him as reluctantly *confessing* that of a certain theological party which he is *clearly* endeavoring to *fasten* upon them.* Dr. M'Vickar's insinuation, therefore, is any thing but consistent with the actual fact.

So much for the editorial *conduct* of Dr. Marsh, by which he has deserved such charges of dishonesty. Let us see if it will fare better with the statements concerning Dr. Marsh's *opinions.*

When an Editor of character connects his name with that of an author, against whom, so far as known, a strong prejudice exists—when he brings forward the opinions of that author as a substitute for opposite prevailing opinions—when he expects, and deliberately prepares himself for controversy, as the probable consequence of his assuming such a position towards the favorite philosophy and theology of his time—the strongest possible presumption is created that he believes himself to agree, in all essential things, with the views of the book which he is editing. Such was precisely the case—such is the strong presumption, with respect to Dr. Marsh. Against such presumption, Dr. M'Vickar has opposed specific assertions, all of which have been shown to be contrary to fact in a singular degree. The presumption, therefore, stands unshaken. But we are not left to this single presumption. We find Dr. Marsh asserting, that he believes the views of his Preliminary Essay to be nearly † coincident with the system of his author, (p. v.;) we find him in that Essay, attacking the same enemies as his author, and with the same weapons; we find notes going further in the same direction; we see him quoting Coleridge's favorite divines. We find him claiming for himself no particular ecclesiastical or theological *name:* he merely, by implication, calls himself a believer in Orthodoxy or "the evangelical doctrines of religion." Now, will—I do not say charity or fair dealing—will any use of logic—any right reasoning, permit us to draw from these *data*, any other conclusion than that Dr. Marsh *is* 'of kin to Coleridge in doctrine?' There are no special *Church* opinions brought forward in the book, with respect to which he need show himself to be of kin to his author.

But if the case is made clear from the only source appealed to by Dr. M'Vickar, what shall be said, when we remember that Dr. Marsh's Essay was read and approved by Coleridge himself, and adopted by Mr. Henry Nelson Coleridge,—when we may know that Dr. Marsh was the editor of a projected *Selection from the Practical Theology of the 17th Century*, which was to be made up out of Coleridge's favorite authors, Episcopalian and Non-Conformist; and that he was the author of the review of Stuart on Hebrews, in No. I. of the Quarterly Christian Spectator, in which Cole-

* Dr. M'Vickar in his *Reasons* can be understood (if he *ever* speaks with any approach to precision) as meaning only the "Evangelicals" (as Coleridge calls them) of the Episcopal Church, while Dr. Marsh speaks of what amongst *us* (in New England) "are called the evangelical doctrines of religion." Dr. M'Vickar (p. xxxi.) denies that Coleridge's doctrines are those of "*Evangelical Dissenters*"—marking the words as if quoted from Dr. Marsh. But what is the use of trying to find a consistent sense for a writer who never makes statements and proofs answer each other, nor allows statements or facts to be consistent with themselves?

* Dr. M'Vickar states this *confession* as a proof, that the distinction between the Reason and the Understanding had been lost solely amongst *Dissenters*, and that the Church had always retained it—*because* they had certain old authors! Did not the *Dissenters* have old authors too? Did the Churchmen *read* those old authors while the *Dissenters* did *not?* Did the first *return* to those authors come from *Churchmen?* I fear Dr. Marsh's *confession* must have embraced even Dr. M'Vickar in 1829,—that at *that* time he was reading metaphysics as "*shallow*" as the poor New England Dissenters.

† One who has read Dr. Marsh will not find much exception in this '*nearly.*' His habitual modesty leads him always to make the most decided assertions with a '*perhaps.*'

POETRY.

For the Churchman.

LINES

AT THE DAGUERROTYPE EXHIBITION.

Apples of gold in *pictures of silver*.—Prov. xxv. 11.

I.

O what if thus our evil deeds
Are blazon'd in the sky :
And every scene of our wild lives
Daguerrotyped on high !

II.

I know some angel chronicleth
Each living mortal's name;
But what if thus our vital breath
Be painting out our shame !

III.

O lowly live on earth, and let
Thine alms, unseen as air,
Be golden fruitage in the skies,
And silver-pictures there !

C.

From the Church of England Magazine.

SIR WALTER RALEIGH.

Sir Walter Raleigh is the author of some sweet hymns, which evidence, from the sincerity and repentance breathing through every line, how different the feelings of his more mature years were to the sceptical and irreligious creed of his youth. The Bible, which was his sole companion in prison, contains an expression, written the evening before his execution, of the full confidence which he placed in the death, mediation and intercession of our Saviour. The following hymn is truly beautiful :

"Rise, O my soul, with thy desires to heaven ;
And with divinest contemplation use
Thy time, where time's eternity is given ;
And let vain thoughts no more thy thoughts abuse ;
But down in darkness let them lie—
So live thy better, let thy worse thoughts die.

And thou, my soul, inspired with holy flame,
View and review with most regardful eye
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die ;
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesu ! I direct my eyes ;
To thee my hands, to thee my humble knees ;
To thee my heart shall offer sacrifice ;
To thee my thoughts, who my thoughts only sees ;
To thee myself, myself and all, I give,—
To thee I die, to thee I only live.

JUSTIFICATION.

Gospel justification is a change of state and condition in the eye of the law, and of the law-giver ; whereas Gospel sanctification is a blessed conformity of heart and life to the law, or will of the law-giver. The first is a relative change, from being guilty to be righteous ; the other is a real change, from being filthy to be holy ; by the one we are made near to God ; by the other we are made like to him. By being justified, of aliens we are made children ; by being sanctified, the enmity of the heart is slain, and the sinner made not only a faithful loyal subject, but a loving dutiful child. This may be set in the clearest light by the following simile : Our children, the day they are born, are as much our children as they are ever after : but they are many years growing up into a state of manhood ; their likeness to us, as it respects the mind, as well as the body, is daily increasing ; thus a king's first born son is heir apparent to the crown, whilst lying in the cradle ; aftergrowth adds nothing to his title ; but it does to his fitness to govern, and to succeed his father. Our right to heaven comes not in at the door of our sanctification, but at that of our justification ; but our meetness for heaven does. By Christ's righteousness, it being upon us, we have a right to the inheritance ; and by Christ's image, it being drawn upon us, we have our meetness.
—*Rev. R. Bragge.*

SANCTIFICATION.

Christ is made unto us sanctification, by communicating to our souls the sanctifying graces and influences of his Holy Spirit. The spirit which Christ bestows on those who love, is the Spirit of holiness. The graces which the Spirit implants in the soul of man are all holy in character and tendency. That gracious influence by which the Spirit operates on the soul, sanctifies the energies and affections of the soul, and urges it onward in holiness ; and thus, by bestowing on us his Holy Spirit to sanctify us, Christ is made unto us sanctification. To this we may add, all the manifestations made by Christ of his redeeming love to the soul are sanctifying. All the means of grace—prayer, the reading and hearing of his word, the calling of assemblies, the keeping of sabbaths, the communion of saints,—all are intended as means of our sanctification. The discipline of his chastising rod is used to the same end. All the fruit of those various afflictions with which Christians are exercised, is to take away their sins. "He chastens us for our profit, that we might be partakers of his holiness." So important and precious is this work of the sanctification of the Christian's soul, that it is one which Christ never forsakes ; he who has begun it will carry it on by a variety of agency and means, till it be consummated in the everlasting glorification of that soul in heaven.—*Rev. R. Meek.*

THE CHEERFULNESS OF RELIGION.

There is a certain lightsomeness and cheerfulness of mind, which is in a manner peculiar to the truly religious soul, that above all things sets off our pleasures, and makes all the actions and perceptions of human life sweet and delightful. True piety is the best cure of melancholy in the world ; nothing comparable to it for dispelling the lumpishness and inactivity, that renders the soul of man incapable of enjoying either itself, or any thing else. It fills the soul with perpetual light and vigor, infuseth a strange kind of alacrity and gayety of humor into us. And this it doth not only by removing those things that hinder our mirth, and make us languish in the midst of our festivities, (such as are the pangs of an evil conscience, and the storms of unmortified passions,) but even by a more physical efficiency. It hath really a mighty power to correct and exalt a man's natural temper. Those ardent breathings and workings wherewith the pious soul is continually carried out after God and virtue, are to the body like so much fresh air and wholesome exercise ; they fan the blood, and keep it from settling ; they clarify the spirits, and purge them from those grosser feculences which would otherwise cloud our understandings, and make us dull and listless. And to these effects of religion doth Solomon seem to allude, when he tells us, that *wisdom maketh a man's face to shine*, Eccles, viii. 1.—*Archbishop John Sharp.*

From the Utica Gospel Messenger.

THE LORD'S SUPPER.

Our correspondent "Old Paths," having turned our attention to the Eucharist in connexion with the often-discussed passage, 1 Cor. xi. 29, we have thought there might be some use in a few notes which we propose here to give, without, however, intending to take up the subject as a matter of controversy. Our aim will be, in the language of our correspondent, to "lay by the side" of the Apostle's words some few passages, and with as few words of our own as may be consistently employed in connecting the quotations proposed to be made. The words of St. Paul are, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Dr. Doddridge thus paraphrases this passage : "He that eateth and drinketh in an irreverent, profane, and unworthy manner, must certainly displease and provoke God ; so that it may truly be said, that he eateth and drinketh *judgment* to himself ; he takes the readiest way to bring down the judgments of God upon him, not distinguishing the Lord's body, nor making that proper difference which he ought to make between that and common food. In the note upon the same verse he remarks—"I think it the most unhappy mistake in all our *versions* of the *Bible*, that the word *krima* is here rendered *damnation*. It has raised a dread in tender minds, which has greatly obstructed the comfort and edification they might have received from this ordinance."

The judgment or condemnation here implied in not "discerning the Lord's body," seems clearly to arise from the fact that those who partake unworthily are not properly impressed, and do not rightly regard the crucified body of the Lord Jesus,—here represented in the symbols of his own appointment—as the alone meritorious atonement for the sins of the world.

The same pious commentator, while expressing the opinion that "the judgments spoken of might be regarded as fatherly chastisements," observes further in relation to unworthy receiving, that "this sin, as sin, does indeed expose us to condemnation, should God be extreme to mark it, as an irreverent behaviour under any other ordinance does ; but it is superstition to set this at so vast a distance from all the rest, as many do."

While on this subject, we will present a few other quotations touching the question now much agitated, as to the nature of the reception of this sacred ordinance of our divine Master. It may be an easy thing to make that dark and perplexing which is in reality plain and simple. As it relates to this matter, it seems no difficult thing to bring within the reach of ordinary comprehension all that the most learned and acute can comprehend, after all their speculations.

The Eucharist is a memorial of the death of Christ as an offering for the sins of the world. When he consecrated the elements, he said, "Take, eat ; this is my body," and when he blessed the cup he said, "drink ye all of it, for this is my blood ; do this in remembrance of me." And, saith St. Paul, "as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until his coming again." Now that this sacrament is something more than a mere commemoration of the greatest event the world ever saw, is plain, from what has been clearly understood by Christians in all ages, though none may be able to explain in precise words how the divine influence is conveyed, any more than they can tell how the wounded in Israel were healed when they simply looked upon the brazen serpent. They obeyed, looked, and were cured, not by what they saw, but by the spirit of him who appointed the observance. The devout and worthy recipient at the Christian altar takes, eats, and drinks, and actually receives Christ, to his soul's health. Let us see what the Church says ; this is the language of her 28th article—"The Lord's Supper is not only a sign of the love that Christians ought to bear among themselves, one to another ; but rather it is a sacrament of our redemption by Christ's death : insomuch that to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ." Again : the same article declares, "the body of Christ is given, taken and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith."

The 29th article sustains a like view.

The Catechism of the Church in answer to the question, "What is the inward part or thing signified" by the sacrament ? says, "the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." In the Prayer Book of the Church of England, the words are "verily and indeed," which in our Prayer Book were changed to "spiritually," which has ever been supposed to imply the same thing. In stating the benefits of a due and worthy receiving of the holy communion, the Catechism says that "they consist in the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." As to the effect produced upon the elements by the consecration of them, one of the explanatory Catechisms once much used in the Church says,—we quote from memory,—"they are still bread and wine to our senses, the body and blood of Christ in signification."

For the present we will pass over the various expressions that may be found in the office for the administration of the communion, as well as passages from the homilies and elsewhere which might be usefully presented.

There is one particular, however, to which we will call attention, and that is the language of the standards of the Presbyterian Communion, which will show that learned and highly respectable body are not a whit behind Churchmen in maintaining a real reception of the body and blood of Christ in the ordinance of the Holy Supper. In the larger Catechism the 170th question and answer read thus : "How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein ?

Answer. As the body and blood of Christ are not corporeally or carnally present in, with, or under the bread and wine in the Lord's Supper ; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses ; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner ; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death."

Now after all the most elaborate and finest spun productions of ingenuity, is the sincere and honest believer any nearer to a fair understanding of the subject than this ? Here is an "outward and visible sign of an inward and spiritual grace given unto us ; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof ;" but in what way the grace passes from the sign taken and received, to the soul, we can no more comprehend than the Israelites could the mode in which the sight of the brazen serpent extracted the poison of their wounds. Let the Christian dismiss his perplexities, repent him truly, obey and believe, and he will know to his soul's comfort, that the ordinance is of God his Saviour.

THE HOLY SACRAMENT.

What the tree of life was to Adam in Paradise ; what sacrifice in general was to the faithful, after the fall, from Abel downward ; what the paschal lamb was to Israel quitting Egypt ; what manna was to that people in the wilderness ; what the shew bread was in the tabernacle and temple ; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian Church upon earth, in the holy eucharist. The former were prefigurative sacraments, this a commemorative one. They showed forth the Messiah, and the life which is by him, until his first coming ; this shows forth the same Messiah, and the same life, "until his coming again." Excluded from the tree of life in Paradise, we are admitted to partake of the bread of life in the Church. Lost by the covenant of works, we are saved by that of grace. A cheering voice calls to us from the sanctuary, "Draw near with faith, and take this holy sacrament to your comfort." The elements are honored with the names of the body and blood of Christ, because appointed to signify and convey, to the worthy communicant, the blessings purchased by his body broken, and his blood shed, upon the cross ; blessings to the soul, like the benefits conferred upon the body by bread and wine ; life, health, strength, comfort, and joy.—*Bishop Horne.*

THE UNITY OF THE CHURCH.

The Episcopate is one ; it is a whole in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny ; even as the sun has many rays, yet one light ; and the tree, boughs many, but its strength is one, seated in the deep-lodged root ; and as when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light ; break a branch from the tree—once broken, it can bud no more ; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth in the riches of plenty, and pours abroad her bountiful and onward streams : yet is there one source, one head, one mother, abundant in the results of her fruitfulness.—*St. Cyprian.*

CHRIST OUR BROTHER.

O most gracious Saviour, how wisely hast thou done all things ! I know that thou art my brother, as it is in Psalm xxii. 22, "I will declare thy name unto my brethren," as it is alleged in the epistle to the Hebrews, although thou art God, my Lord Christ, and King of heaven and earth, yet I cannot be afraid of Thee, for thou art my friend and brother ; this is no hinderance unto me that I am a sinner, and Thou holy ; for if I had not been a sinner, there had been no need that Thou shouldst suffer punishment for me. I see also in thy genealogy that both good and evil are rehearsed, of whose posterity Thou wouldest come, that Thou mightest comfort timorous and weak consciences ; that they should confidently and cheerfully put their trust in Thee which hast taken away our sins : and that we might be certain hereof, Thou hast left us Thy word, which assuredly declareth it unto us.—*Martin Luther, Sermon on Matt.* i. 1.

THE ANGELS' TEXT.

"Glory to God in the highest, and on earth peace, good-will toward men :" here is a wonderful, a glorious, a soul-sustaining scene opened to us. The angels, in the very presence of God, are moved by our sufferings and our redemption. Even to them, with all their knowledge of God and his divine works, even to them, that the Word should stoop to be made flesh, unfolded new views of the Father's goodness, and furnished a fresh theme for their songs of praise. Even the angels strike their golden harps at the joyful news of man's salvation. Shall they glorify God for his goodness to us ? and shall we forget to glorify him for his goodness to ourselves ? Shall they rejoice over us, and feel for us ? and shall we be so insensible, so deaf-hearted, as neither to rejoice, nor to feel for ourselves,—for our escape from sin and hell,—for our restoration to the hope of heaven ? Our Saviour threatened the impenitent Jews, that the men of Nineveh should rise up in judgment against them, and condemn them. A more glorious and awful set of witnesses, if we are impenitent, will be arrayed against us Christians. The very angels will testify against us and condemn us : because, when they had proclaimed glory to God in the highest, he was forgotten and dishonored among men ; because, when they announced the coming of peace on earth, men rejected the blessed offer, and remained at enmity with God, and with themselves, and with each other ; because, when they had assured us of good-will from God to men, our bosoms did not echo the answering cry of love and gratitude and obedience from man to God. Brethren, may none of us be among the wretched multitude, against whom this testimony will be offered ? Let us bethink ourselves in time, and be reconciled to God in time, that, as Jesus on this day brought the Godhead down from heaven to earth, so, by the work of his Spirit, on our willing and obedient hearts, he may raise us up from earth to heaven.—*Rev. A. W. Hare.*

THE DYING MAN.

It is a very terrible and amazing thing to see a man die and solemnly take his last leave of the world. The very circumstances of dying men are apt to strike us with horror. To hear such a man, how sensibly he will speak of the other world, as if he had just come from it, rather than going to it ; how severely he will condemn himself for the folly and wickedness of his life ; with what passion he will wish that he had lived better, and had served God more sincerely ; how seriously he will resolve upon a better life, if God would be pleased to raise him up and try him once more ; with what zeal and earnestness he will recommend to his friends and nearest relations a religious and virtuous course of life, as the only thing that can minister comfort to them when they come to be in his condition.

Such discourses as these are apt to move and affect men for the time, and to stir up in them very good resolutions, whilst the present fit and impression last ; but because these sights are very frequent, they have seldom any great permanent effect upon men. They consider it as a common case, and sinners take example and encouragement from one another ; every one is affected for the present, few are so effectually convinced as to betake themselves to a better course.—*Archbishop Tillotson.*

HUMAN FRAILTY.

I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece ; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age ; it bowed the head, and broke its stalk ; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and worn-out faces. The same is the portion of every man and every woman ; the heritage of worms and serpents, rottenness, and cold dishonor ; and our beauty so changed, that our acquaintance knows us not ; and that change mingled with so much horror, or else meets so with our fears and weak discoursings, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot, without some regret, stay in the room alone where the body lies stripped of its life and honors.—*Bishop Taylor.*

DR. HUTTON.

When Dr. Hutton was Bishop of Durham, as he was travelling over Cam, betwixt Wensleydale and Incledon, a friend who was with him was surprised to see him suddenly dismount, and, having delivered his horse to a servant, walked to a particular place at some distance from the highway, where he knelt down, and remained some time in prayer. On his return his friend took the liberty of asking "his motive for so singular an act ?" The bishop, in answer, informed him, that when a boy, without shoes or stockings, travelling this cold bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.—*Newcastle Journal.*

THE LAKE OF GENESARETH AND THE TOWN OF TIBERIAS.

The most picturesque sheet of water, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, capped with snow. Through this lake the Jordan pushes its course, marked by a strong current, and leaving it at the southern extremity, ultimately loses itself in that sea, which may be calculated at eighty, or perhaps one hundred miles beyond it.

A variety of opinions have been entertained as to the length and breadth of this water, which, it is singular, has never at any one period of time been accurately ascertained, but merely conjectured from eye-sight. So far, however, as could be judged, from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after the overpowering heat of the preceding day, and the torture experienced from vermin during the night. The water is fresh—to the taste most agreeable ; and as there was not at this moment a breath of air, I could at a considerable depth distinctly see the bottom, covered with pebbles.

Although it is ascertained, beyond doubt, that during our Saviour's ministry vessels were known to sail upon it, to convey persons to and from the towns on its borders, and further used for the purpose of fishing ; yet, it has been asserted by some travellers, that neither vessels nor boats are to be found ; while this is opposed by others, who maintain these are actually to be seen about its shores. For my own part, I could not find one single bark, of any description whatever, during the time I was at Tiberias ; though I made most particular inquiries, in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, if there had been vessels in existence, how comes it that we should not long before this moment have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance, as to which we have been kept hitherto in the dark ? The waters, indeed, contain fish, which are caught by small nets, not used however in boats, which would most certainly have been the case, had any such craft now existed ; but they are cast out in the lake by fishermen ; and, to accomplish this, they walk into it a short distance from shore.

It is almost unnecessary to remind the reader, that this particular sea, and neighborhood, as it is termed in Gopsel history, were places honored above all others, with the presence of Christ. It was here that he embarked in a ship to go to different places about its borders, in prosecution of errands of mercy ; and here it was from which he instructed the multitude, who had assembled on the shore ; here a great miracle was accomplished in an extraordinary draught of fishes in ships, when "he spoke, and it was done ;" that he walked on its waters under the cloud of night ; removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that "of a truth He was the Son of God ;" and it was on these shores also, that He called upon the humblest of individuals to leave their occupations and follow him ; and was instantly obeyed, by their abandoning every thing, to be witnesses of his wonderful works, and to be sent forth ambassadors of His kingdom.

No vestiges are to be seen of the cities about this lake, which had been so peculiarly honored with his presence, such as Chorazin, Bethsaida, and Capernaum, whose inhabitants were astonished at His doctrine, when he taught as a person in authority. The last of these, revelation has pointed to us as especially distinguished by the appellation of, His own city ; and from the observation, that it had been "exalted to heaven," there is every reason to conclude, it must have been one of considerable extent and importance.

The holy joy and delight I experienced in beholding the prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of, to the mind of the reader. The city of Tiberias is inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red sky resembling the purest gold, a warm sun just on the eve setting, smoke ascending in an undeviating upright direction from the houses, the shades of night gently approaching, the still water smooth as glass, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and glorious lamp of night, was beheld watching, as it were, the close of day, to illuminate benighted worlds, and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks, the husbandman lingering on his return home from finishing the toils of the day, and every object gave an animation to the scene that never can be properly described.

In addition to a recollection of all those glorious events which occurred throughout this once favored country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be handed down to the latest period of time, in confirmation of his divinity, I say, the beauty of the scene in addition to these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the Gospel, sentiments of deep and lasting impression.—*Rae Wilson's Travels.*

INTERCESSORY PRAYER.

Every Christian freely lays himself out by prayer for the benefit of his fellow-members. Each member of Christ's Church sues for all. Neither can any one be shut out from partaking the benefit of the prayers of all God's saints upon earth. There is a certain spiritual traffic of piety betwixt all God's children ; wherein they exchange prayers with each other, not regarding number so much as weight. Am I weak in spirit and faint in my supplications ? I have no less share in the most fervent prayers of the holiest suppliants, than in my own : all the vigor that is in the most ardent hearts, supplies my defects ; while there is life in their faithful devotions, I cannot go away unblessed.
—*Bishop Hall.*

SELF-PRAISING.

He whose own worth doth speak, need not speak his own worth. The conquerors in the Olympian games did not put the laurels on their own heads, but waited till some other did it.

He that falls into sin is a man ; that grieves at it is a saint ; that boasteth of it, is a devil. Yet some glory in their shame, counting the stains of sin the best complexion of their souls. These men make me believe it may be true what Mandeville writes of the Isle of Somabarre, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honor. He that boasts of sins never committed, is a double devil. Many who would sooner creep into a scabbard than draw a sword, boast of their robberies, to usurp the esteem of valor. Whereas, first let them be well whipped for their lying ; and, as they like that, let them come afterward, and entitle themselves to the gallows.—*Fuller.*

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

CHURCH ORGAN FOR SALE,

OR would be hired to any respectable Church, on reasonable terms. Contents, 16 Stops complete, with an independent Swell and Choir Bass, 20 feet in height, 13 feet front, and 7 feet deep.

The subscriber has constantly on hand for sale, Organ Pipes suitable for Church and Parlor Organs, at 20 per cent. less than former prices, in consequence of the times and having to remove his factory between this and first of May next. For further particulars inquire at 149 Sixteenth street, between 7th and 8th Avenues. JAMES JACKSON.
March 7.—4t

NOTICE TO CHURCHES.

CHURCHES wishing to engage Organists, or Choristers, may be accommodated on reasonable terms, and at the same time be encouraging a class of unfortunate individuals, by making application at the New York Institution for the Blind. Three of the advanced pupils, whose term of instruction has nearly expired, are now filling situations of the kind in different churches in the city, with entire success ; and there are several more not yet employed, equally deserving and competent. A line addressed to the Superintendent of the Institution will meet with prompt attention.
March 7. 3t*

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, hnd Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st

FOLIO BIBLES FOR CHURCHES.

THE subscribers have recently received from London a supply of Oxford folio Bibles suitable for the desk, which, with Prayer Books to match, they can furnish at the shortest notice.

They have also received from the same press, Quarto Bibles, and all the lesser sizes, bound and in sheets.
SWORDS, STANFORD & CO.
February 29. 152 Broadway.

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,
Jersey City, N. J.,
who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he also is with the situation and circumstances of the place alluded to ; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.

GEO. W. DOANE,
Bp. of the Diocese of New Jersey
Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the institution. Feb. 22. tf

MRS. FRY'S NEW WORK.

A WORD TO WOMEN, THE LOVE OF THE WORLD, and other Gatherings. By Caroline Fry, author of the Listener, &c. Just published and for sale by
SWORDS, STANFORD & CO.
February 29. 152 Broadway.

ELEGANT EDITIONS OF THE BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24mo.

These editions of the Prayer Book have been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected.

The publishers trust that the pains they have taken to render their editions of the Prayer Book so perfect, will be duly appreciated by the Church.

Published by H. & S. Raynor, 76 Bowery, New York, and for sale by the Booksellers generally.
Feb. 29 6t

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.
Feb. 29 tf.

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE :

For tuition, board, washing and fuel, $250 per annum, payable quarterly ; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.
SAMUEL PHINNEY, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk ; Rev. E. Nott, D. D., President of Union College, Schenectady ; Rev. John Brown, Newburgh ; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York ; Rev. Evan M. Johnson, Brooklyn ; Messrs. Brown & Bowen Philadelphia ; James Hunter, Esq., Woodstock, near Philadelphia ; Messrs. Alexander Brown & Sons, Baltimore ; or, the parents of any of his present or former pupils. t May 1.
January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College :—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by
CHARLES HENRY,
Feb. 8. 124 Fulton street.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same ; and those indebted make immediate payment to either,
WESSELL S. SMITH, }
SIMON R. MC'GOWN, } Assignees.
14 Pine-street, }
Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register ; Minute Book ; General Class Book ; Teacher's Roll Book ; Smaller Class Book, stitched in covers ; Improved Class Book, do. ; Alphabet and Reading Cards ; Lord's Prayer, on cards ; the Creed, Ten Commandments, first table, on cards ; second table. do. ; Paraphrases on the Collects.

NSTRUCTION BOOKS

System of Instruction ; Protestant Episcopal S nday School Book, No. 1 ; do. No. 2 ; do. No. 3 ; Questions on do. from No 1 to 4 ; First Truths ; Catechism No. 1 ; do No. 2 ; do. No. 3 ; Lloyd's do. ; Manual of Short Prayers ; Catechism No. 4, (by Cuming ;) Church Catechism, Church Primer ; Sunday School Office of Devotion ; Sunday School Psalms and Hymns ; Companion to the Book of Common Prayer ; Questions on the Collects ; Harmony of the Creeds Scripture Instruction ; Duty to God ; Collects from the ; Prayerbook ; epistles and gospels from the same ; Bible Companion, two vols. ; Catechism on the Collects, half bound ; Questions on the Gospel of St Matthew ; Questions on the Epistles and Gospels, art 1 ; do. art 2 ; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is printed and published for the Proprietors, at No. 124 Fulton street, at Three Dollars per annum, in advance.

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to incorporate their sentiments in their public worship and instructions, have been successful in effecting a change in the opinions of large portions of the community. Such a course, however, obviously cannot be pursued to the same advantage when a liturgy is used in which these doctrines are essentially incorporated. If a minister in his sermon contradicts sentiments he has expressed in his prayers to God, the congregation may see the discrepancy, and his influence against the truth be diminished. The congregation also themselves are less likely to be drawn away from truths so frequently brought to their minds and expressed in their worship of God. And can we suppose that the Unitarian preachers who wrought a change in the doctrinal sentiments of a large body of the Congregational Church in New England, which is without a liturgy, could with any conscience of success have continued their operations in a Church which required them week after week to address the person of the triune God, to declare their dependence on the atoning sacrifice of Christ for pardon, and on the influence of the Holy Ghost for their Spiritual life? A part, too, if not the whole of the Presbyterian Church in England, stabs at the divinity and denies the atonement of Jesus Christ. Had these Churches been blessed with an evangelical liturgy, the ministers who dissented from those grand doctrines which form the Christian's hope, would in all probability, if at all conscientious, have ceased to promulgate their views in connection with them, and thus have diminished their influence in the spread of their heresy. The most efficient method then of maintaining the doctrines of Christian truth in the creed of a Church, is the incorporation of them in a liturgy for public worship, to the use of which the minister is bound. The grand doctrines of the Gospel are thus necessarily presented to the minds of the people, and the minister who forsakes and opposes them will betray his inconsistency to others, or be compelled by conscience to leave the Church to whose doctrines he cannot conform."

Paley's Natural Theology, *with illustrative notes, &c. By* Henry Lord Brougham, *F. R. S., and* Sir Charles Bell, *K. G. H., F. R. S. L., and E. With numerous wood cuts. To which are added, preliminary observations and notes. By* A. Potter, *D. D., Professor of Moral Philosophy in Union College.* In two volumes. New York: Harper & Brothers, 82 Cliff st., 1840.

The present volumes form Nos. 96 and 97, of the Family Library. The well known character of the book and the high reputation of the annotators render it superfluous to say more, than that the books are brought out in the same style of neatness as the other volumes of the Family Library. The labors of Sir Charles Bell are condensed by the American editor, who has also added original notes of his own, and enabled the reader, by his "preliminary observations," to form a correct appreciation of Paley's argument.

Church of the Ascension.—In another column will be found an account of the laying of the Corner-Stone of this Church. By request, with which we are happy to be enabled to comply, we give the excellent address of the Rector, delivered on the occasion.

Address *at the Laying of the Corner-Stone of the Church of the Ascension, New York, Thursday Afternoon, March 19th, 1840.*

While standing together, my hearers, on this spot, many of us are carried back, with solemn and affecting recollections, to a similar occasion which brought us together twelve years since. On the 15th of April, in the year 1828, the corner-stone of the first Church of the Ascension was laid by the predecessor of our present Diocesan. It was a day of rejoicing and of hope. In the space of one year from that period, our chaste and beautiful edifice was completed. And let it here be recorded with gratitude to God, that goodness and mercy ever continued to follow us. For all the sweet and peaceful hours passed within the walls of that sanctuary,—for all the successive opportunities it afforded, of waiting upon God in the ordinances of his own appointment,—for all the souls gathered by its instrumentality, within the fold of Christ,—for all those delights of Christian friendship which were tasted by so many of its worshippers, and which so peculiarly marked its history,—let our hearts this day swell with thankfulness and praise! May the image of that temple never be effaced from our memories, so long as life shall last!

At the expiration of ten years from the period of its consecration, it pleased divine Providence to permit the destruction of our parish church by fire. The Vestry, taking into view various considerations into which it is unnecessary now to enter, deemed it expedient to erect their second edifice upon another spot. The ground on which we are now standing is that which, after mature deliberation, they have been led to choose; and we this day make the beginning of a sanctuary, which, while it will adorn that portion of the city to which it belongs, is intended to afford ample accommodations for the wants of the adjoining population. May the Lord graciously smile upon the undertaking; and assist us with that strength, without which all our power is weakness, and "they labor in vain that build!"

My hearers, in this first stone the beginning is made of a sanctuary, in which the devotions of the people, and the preaching of the word, are to be in conformity with the usages and doctrine of the Protestant Episcopal Church. Within the walls of this temple, the worshippers are to fall prostrate in confessions and prayers, compiled by the wisest and the holiest of men, and uttering forth the very language of the book of revelation. The congregation is to pour forth ascriptions of worship, composed partly of anthems of Holy Writ, and partly of songs of praise handed down from the early ages of the Church, and venerable for the sources from which they came. In short, proceeding upon the principle that forms are the best medium for a common and united service, we are to afford, in this place, the privilege of a Liturgy, acknowledged, without a dissenting voice, to be the best of all uninspired compositions. And, my brethren, if the house of God here to be erected shall be, in very deed, as it will be in name, an Episcopal Church, what is delivered from its pulpit will embrace all those truths, which it is most important for man to know and feel. The Articles, the Homilies, and the Liturgy, distinctly recognize the following truths:—the original corruption of nature of all that are born into the world; the consequent exposure of mankind to the condemnation of God; their subsequent pardon and justification, only through faith in the meritorious expiation of Jesus Christ; and their renewal by the influences of the Holy Spirit. Such are the truths, which the voice from this pulpit will be *bound* to proclaim. We are to preach the Trinity of persons in the Godhead—the essential and proper divinity of the Saviour of mankind—the resurrection of the dead—the final judgment—a state of eternal happiness for the servants of Christ, and of everlasting misery for the impenitent. To sum up all in a few words;—the church now to be reared will, in regard to the character of its ministrations, be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

With these purposes, we now make our beginning of another church within this growing metropolis. Within the hallowed enclosure of this place, may multitudes be won to the cross of Jesus; and made to feel and testify, that there is no joy for the breast, and no resting-place for the sole of the foot, until man becomes interested in that precious blood, which was shed for the sins of the world! The Lord prosper and bless us! The Lord direct us with his most gracious favor, and further us with his continual help! And, when we shall be summoned to yield up our spirits into his hands, may we all pass from the worship of these earthly temples to that higher assembly, in which they cease not day and night crying,—"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

CONSECRATION OF ST. PAUL'S CHURCH, ALBANY.

As a notice of this event has already appeared among the Episcopal acts of this diocese. we deem it unnecessary to print the account sent to us from Albany. We are obliged to the writer, however, for the following extract from the consecration sermon, which the Bishop, who delivered the sermon, permitted him to make. The occasion, it will be seen, gave the bishop an opportunity to express his views of theatrical amusements, which he has done with much truth and plainness.

"I trust, my brethren, that you have not failed to appreciate the near connection of the subject that has now occupied us, with the deeply interesting solemnities which have called us together. Most sincerely do I congratulate on the occasion, my valued and beloved brother, the Rector of this parish, the worthy gentlemen, who, as Wardens and Vestrymen, are associated with him in its temporal guardianship, and the good people all of his spiritual charge. The circumstances, brethren, connected with the substitution of this for your former parish church, I can only say, have, according to what I believe to be my correct understanding of them, my full approbation, as called for by the nature of the case, and required by your sacred duty to fulfil, to the best of your power, your solemn obligations, as a Parish, to God, to the Church, and to the community.

And may that divine Being be pleased to vouchsafe His abundant blessing on the solemnities of the day! may He mercifully accept the solemn consecration of this house to Him! may he vouchsafe abundant tokens of that acceptance, by granting a full measure of success to the holy ministries which are here to establish, for the perpetual benefit of the community around, and for the spiritual and eternal good of many generations, the benign influences of the services, ordinances, and instructions of the Gospel!

Brethren, I cannot forget the interesting circumstance, that the solemnities of the day cheer the Christian's heart, not only by their being the consecration of this spot to holy purposes, but also by further grateful reflection on the *rescue* of the place which is thus completed. Yes, brethren, we have not only given this house to the Lord, but have thus severed it forever from ministering, as in times past it has ministered, to His grievous dishonor, to the sad detriment of the righteousnesss which exalteth a nation, and to the spreading of principles and passions, and the setting up of influences, bearing on every department of individual, civil, and social character, deadly hostile to individual, civil, and social, elevation and welfare.

I mean not to enter into any argument respecting amusements, of the description of those to which, in times gone by, this building was devoted. No argument is necessary. Facts, glaring, incontrovertible, heart-rending facts, present axioms which the reasonable and well ordered mind cannot but admit. We have nothing to do with other times when circumstances were far different, the public mind was differently regulated, and a wholesome fondness for historical illustration, and a real desire for insinuating moral principle into the community, might govern, and to no small extent did govern, in the matter. To suggest that such arguments in the case are now applicable, would be supremely ridiculous. To adopt such as principles of action would bring inevitable failure upon any effort to establish or maintain theatrical exhibitions. To fortify this position, it is not necessary that I appeal to the sacred principles and affections of piety. The good common sense, and the ordinary virtuous feelings, of the friend of public morals, and of their inseparable connection with individual respectability, with domestic peace and happiness, and with civil and social welfare, give at once their verdict in favor of the position here taken.

As well, then, to the mere friend of public morals, as to him whose character partakes also of the higher elevation of Christian piety, I tender my congratulations on this conversion of a house of Belial to a house of God. And through the merciful operations of His good providence and grace, may the blessed effects of the happy change appear in the benign, lasting, and far-spreading influences of that righteousness which exalteth a nation!

CLERICAL NOTICE.

The Rev. Edward Ingersoll, late a Presbyter of the Diocese of Connecticut, having returned into this Diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become Rector of Christ Church, Troy.

☞ Bishop Onderdonk requests us to state, that the portion appointed to be sung by the pupils, at the Sunday School Anniversary in next Easter week, is the *Seventh Psalm in Metre,* with the *Gloria Patri.* Tune, *St. Ann's.*

☞ At a special meeting of the Standing Committee of the Diocese of New York, held on the 26th inst., the consent of the Committee was given to the consecration of the Rev. Christopher Edwards Gadsden, D. D., Bishop elect of the Diocese of South Carolina, and the testimonial required by the second section of the fifth Canon of the General Convention of 1832, was signed accordingly.

The Committee, at the same meeting, recommended the Rev. William H. A. Bissell, Samuel M. Haskins, and George Sayres, (Deacons,) to the Bishop of the Diocese for Priests' Orders.

BEAUTIES OF DISSENT.

Isaac Taylor says, that the introduction of the doctrine and practice of *celibacy*, has been the cause of all the evils under which the Church has had to labor.

The *Evangelist* says there is "a position back of that," and that the principle of prelacy, or a distinction of rank in the ministry, fostered all the corruptions, and prepared the way for all the horrors of Popery."

The *Baptist Advocate* says, "We hold that pœdo-baptism lies at the foundation of almost all the evils complained of by the *Evangelist.*—*Chronicle of the Church.*

SUMMARY.

DIOCESE OF MARYLAND.

The Rev. Horace Stringfellow, having been received by the provisional Bishop, on letters dimissory from the diocese of Virginia, has transferred his residence accordingly; and is now the Rector of Trinity Church, Washington City.

CATALOGUE THEOLOGICAL SEMINARY ALEXANDRIA, 1839—40.

We have just received the Catalogue of this Institution. Senior class 7; Middle class 9; Junior class 16; Total 32. The first class were graduated from the Seminary in 1832. The present number of Alumni is 126.

In the last Brockville *Statesman*, we find the following paragraph:—

"On Sunday last, the Rev. H. Mulkins, the Wesleyan Methodist Minister of this town, publicly announced his intention in St. Peter's Church, to withdraw from the Wesleyan connexion, and unite himself to the established Church of England. Mr. Mulkins has been esteemed as a pious and able preacher in the Methodist body."

Upon the causes of these secessions from the Methodist body,—the above being the fourth instance in Upper Canada alone, within the last twelve months,—we have not room to-day to offer any comments; but we may return to the subject shortly.—*The Church.*

From the Southern Churchman.

TRIBUTE OF RESPECT.

At a meeting of the vestry of Farnham Parish, held at their vestry room on the 27th day of February, 1840, present all the vestry, the following proceedings were unanimously adopted:

In entering upon their record, the death of the Rev. George W. Nelson, who departed this life on the 20th day of February, 1840, the vestry of Farnham Parish feel that they cannot adequately describe the loss which this congregation have sustained, nor depict the deep feeling which pervades this and the other churches over which Mr. Nelson was pastor. During his ministry for six years, among us, Mr. Nelson had consequently exhibited all those traits of character, which endear a pastor to his people; kind, humble, and amiable, exemplary as a citizen, zealous and devoted in his calling, we know that he enjoyed the respectful regard, and kind affection of this congregation. By his pastoral hand, this congregation was collected after having been long scattered; and under his auspices, our once crumbling and desecrated church was built up anew, and from his strong and highly cultivated intellect, his chastened spirit, his pure and zealous piety, a more extended and brighter usefulness was in promise before him. But from its accomplishment he has been taken—and from all the sacred attachments which endear life to us. We bow in submission to this solemn and afflicting dispensation, and will place upon our record the evidence of regard and affection which we felt for him while living, and the cherished remembrance in which we hold his memory.

Ordered, That by the death of the Rev. George W. Nelson, this church and this diocese have sustained a great and painful loss.

Ordered, That we acutely sympathize with the widow, the infant children, and mother of the deceased, whose loss none can estimate.

Ordered, That the church-wardens confer with the church-wardens of the other parishes in which Mr. Nelson was pastor, and make suitable arrangements for the erection of a monument sacred to his memory.

Ordered, That the Rev. John P. McGuire be respectfully requested to pronounce a funeral discourse, suited to this bereavement, in this Church, at such time as he may appoint.

Ordered, That a copy of these proceedings, signed by the senior warden, and secretary, be transmitted to the family of the deceased, and to the Bishop and Assistant Bishop of this diocese.

(Copy.) Signed,

Francis W. Pendleton,
Secretary to Vestry.

EXTENSIVE CHARITABLE BEQUESTS.

The will of Mr. T. Hill, formely of South Lambert, Surrey, and late of Serbiton, near Kingston-on-Thames, has just been proved in Doctors' Commons, by Messrs. T. Willet, and C. Bennett, executors. The property has been sworn under £100,000. The testator has given the following legacies:—to the Middlesex Hospital, £1000; to the Blind School, £2000; to the Female Orphan Asylum, £1000; to the Deaf and Dumb Asylum, £2000; to the Female Orphan School, Hampstead-road, £500; To Lord Eldon's School, situated at Battersea, £500; to the Licensed Victuallers' School £500; to each of his executors the sum of £1000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeathed to the London Missionary Society.—

The will is dated in 1836. By a codicil in his own handwriting, made in September, 1839, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, namely—to the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; and to the London Evangelical Society, £20,000; which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. So large a sum of money has not ever before been bequeathed by any individual, with the exception of Mr. Day, the blacking manufacturer, who left £100,000 for the purpose of endowing a hospital for blind persons, Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.

Mr. John Greene, of Reading, who was formerly a partner in the firm of Greene, Roberts & Co., of Sheffield, has by his will bequeathed the handsome sum of £500 to the Boys' Charity School of this town.—*Sheffield Iris.*

RELIGIOUS EDUCATION IN SWEDEN.

Stockholm, Nov 12.—The last diet made a proposal to the government for the general establishment of popular schools. All the bishops and consistories received orders to give their opinions on the subject, and Bishop Tegner, the eminent poet, with his consistory, sent in an opinion, from which the following passages are quoted:—

"The consistory is of opinion that the education of the working classes should be essentially religious. Other knowledge may not only be dispensed with, but often be considered as injurious. Half knowledge converts the peasant into a reader of newspapers, and a country politician, which is the worst that a peasant can become; half knowledge tends to make the peasant a grumbler and a malcontent. It is melancholy to see in the diet how the Swedish peasant is altered, who in the days of his glory looked upon it as his destination to love and to honor God and the King. The Abendabitt is his Bible, and talking politics is his favorite occupation; he has hardly any regard for his own business; and if he returns to it, it is only to complain of his burdens. He can talk all kinds of rigmarole about the rights of man, constitutional liberty, and the due balance of the powers of the state, which he has picked up from the newspapers and the journalists, who are his paid patrons. No epidemic is so contagious as the democratic, and those who remain at home listen with pleasure to the liberal declamations of the enlightened. Thus the class which ought to form the soundest part of the nation is gradually demoralized. To educate and form the whole of the working classes, for such constitutional discussions in the diet, by new and enlarged popular schools, seems to be designed by the strange claims on popular schools which the founder of the young Sweden every where makes. The consistory pities any society, the members of which are educated from their youth in such a junta, and have means to maintain it."

The most ancient and beautiful pile of Gothic architecture, St. Helen's Church, situate in Great St. Helen's, Bishopsgate Within, was opened on Sunday evening last, at half-past six, most splendidly lighted with gas. The effect of the subdued dazzling brilliancy of the light, from the glasses being ground, on the very antique and magnificent monuments, of which this church abounds, many of them more than 600 years old, was most sublime and beautiful. The worthy and much-esteemed vicar, the Rev. Charles Mackenzie, Head Master of St. Olave's Grammar School, preached a sermon to a crowded congregation.—*English paper.*

CONCERTED OPPOSITION TO CHRISTIANITY.

A union has recently been formed by the Hindoos, Mohammedans and Parsees, in Bombay, for mutual defence against the proselytism of Christians. Their proposed measures are to withdraw their children from the missionary schools; to establish an opposition school in the Fort, where religion shall be excluded; to petition the British parliament that no more missionaries may come out to India, or, at least, that they be strictly prohibited from any attempts at proselytism; and two European gentlemen are to be sent to England to advocate the petition.

WORTHY OF IMITATION.

We record with pleasure another instance of the extensive charities of the Lord Bishop of St. Asaph. Last week his lordship distributed clothing to nearly 200 poor families residing in the town and neighborhood of St. Asaph. We hope that the excellent bishop's example will be followed by the rich around us.—*Chester Gazette.*

CALENDAR.

MARCH.

29. Fourth Sunday in Lent.

APRIL.

5. Fifth Sunday in Lent.
12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even.
19. Easter Day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark the Evangelist.
26. First Sunday after Easter.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. Christ Church, *Brooklyn.*

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 12, Mission Church of the Epiphany.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Thursday, March 19, laid the corner-stone of the Church of Ascension, at the corner of Fifth Avenue and Tenth-street, the former parish church, in Canal-street, having been destroyed by fire. The address on the occasion was delivered by the Rector, the Rev. Manton Eastburn, D. D.

Notwithstanding the inclemency of the weather, a fitting interest in the occasion was manifested by a good lay-attendance, and by the presence of the following clergy:—the Rev. James D. Carder, the Rev. Benjamin I. Haight, the Rev. Charles Jones, the Rev. Jesse Pound, and the Rev. Joseph H. Price.

Third Sunday in Lent, March 22, confirmed 56 in St. Clement's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany.* Tuesday 5, Duanesburgh, *Schenectady County.* Thursday 7, Rensselarville, *Albany County.* 8, Oakhill, *Greene County.* 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M. Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County.* Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County.* Thursday 21, Otego. 22, Onconta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County,* Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County,* ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County,* Ordination A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 12, Tompkinsville, *Richmond County.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev Wliliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H. 1 Rector.
Ten Broeck, Rev. Anthony, 23 Beekman.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A special Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the Sunday School Room of St John's Chapel, on Monday evening, 30th inst., at half past 7 o'clock. By order.

A. W. O. Spooner, Rec. Sec'y.

New York, March 28, 1840.

ACKNOWLEDGMENTS.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of a parcel of useful clothing for the poor, per Swords, Stanford & Co.

Alex. Frazer, 245 Bowery.

March 25.

Any donations for the poor will be gratefully received by T.C. Butler, 28 Ann street, the publisher of the Churchman, 124 Fulton st, or at the residence of the subscriber, 245 Bowery.

A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the benefit of the poor, from S, by Thomas C Butler, Esq.

Lot Jones, 192 Allen-Street.

March 23, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St John's Chapel, New York. Rev Dr Wainwright, collection for missionary fund, $181 86. From Zion Church, Wappinger's Creek, Rev G B Andrews, for education and missionary fund, $20. Total amount—$201 86.

C. N. S. Rowland, Treas., 55 Water st.

March 25, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collection in All Saints' Church, Rev B I Haight, Rector, $45. From annual subscribers, $2. Total, $47.

Donations and subscriptions received by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

March 25. Thomas C. Butler, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

A collection in St Clement's Church, Rev L P Bayard D D., Rector, $20 25. Two annual subscribers, $4 00. Total receipts, $24 25.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by

March 25. Thomas C Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 18th inst., has received the following contributions, viz.

By the hands of J P Smith, esq, recv'ng agent at Louisville, Ky., one half of $17, received from St Peter's ch., $8 50. By the same, one half of $4, received from a friend to missions, $2. By the same, one-half of $14, received from St Matthew's ch, Jefferson co, $7. By the hands of James Howard, Esq. receiving agent at Baltimore, received from Christ ch., Cambridge, Md., through the Rev J A McKenney, to be placed at the disposal of Bishop Chase, for the benefit of the Ch in Illinois, $20. By the same, from Thomas H Eccleston, esq, for missions in the west, $10. By the same, from catechumens of Christ ch, for Jubilee college, $4 24. From the offerings of Trinity ch, Michigan city, Ia., per Rev D V M Johnson, late a missionary station, $53. Total receipts, $104 74.

March 25, 1840. James Swords, Treasurer.

☞ The Treasurer has also to acknowledge the receipt of a box of letter paper, valued at $100, from Wm T Lee, esq., of Hartford, Ct., to be equally divided between the two committees.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received a further remittance from J J Smith, Esq., being additional monthly offerings from St Helena Ch., Beaufort, S C., (making $325 06,)—$100. Received from "Mr W," per Messrs Swords, Stanford & Co., $5. Received one-half of contribution from St. Paul's Church, Pawtucket, R. I., for six months, per Ed. S Wilkinson, treas., $23. Remitted by J M Goodwin, Esq., treas., from the parish of Christ ch., Hartford, Ct., $200. Received from Prof Goodwin, Brunswick, Maine, $5. Received per Mr James Swords, from St Peter's church, Paris, Ky., one half, $8 50; a friend to missions in Louisville, one half, $2; St Matthew's ch, Jefferson co., N. Y., one-half, $7—$17 50. Total receipts, $350 50.

Charles J. Aldis, Treasurer.

Bank of America, March 24, 1840.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending March 26, from the following individuals, viz.

J W Southack, St Louis, Miss.; W. Atwill, Norwalk, Conn.; Rev S Nash, East Greenwich, R I.; Wilder & Bleecker, Albany, with remit; Rev S B Shaw, Lanesboro, Mass., with remit; R Whitney, Lanesboro, Mass, with remit; J Isaacs, Seneca Falls; Bell & Entwistle, Alexandria, D C; D Brunner, Baltimore; James M Dorsey, Greenville, O., with remit; James Baker, Norfolk, Va.

Packages have been forwarded from the Depository during the week ending 26th March, as follows:

To Wm Atwill, care of J M Hubbell & Co, Norwalk, Conn., per sloop Mary Willis; To Wilder & Bleecker, Albany, per steamer Rochester; to Rev Moses Marcus, Nantucket, per schr Imperial; to George Rowland, Norfolk, Va., per schr Virginian; to Bell & Entwistle, Alexandria, D C, sent to Sturges & Clearman; to Rev B Dorr, Philadelphia, sent to Am S S Union, N Y Depository, Nassau st.

PROT. EPISCOPAL TRACT SOCIETY.

HAVE now in the Press, and will be ready for delivery next week, the following Tracts:
"The Church the nursing mother of her People."
"The Evidence of the divinity of our Saviour."
"The Reformation and Duty of keeping to its Principles."
"The Death of Chrst, or Tracts for Good Friday."
March 28.

ANNIVERSARY PSALM.

THE Psalm appointed to be sung at the approaching Anniversary of the N. Y. Prot. Epis. S. S. Society, will be found, printed upon tinted paper, at the Depository of the General Union, No. 28 Ann street.
March 25, 1840.

JUST RECEIVED,

BY R. S. H. George, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of
The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)
Also, *Hook's Call to Union* on the Principles of the English Reformation, and
Pusey's Letter to the Bishop of Oxford.
March 28. tf

ST. MARY'S HALL,
GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.
R. I. Germain,
Chaplain, Principal Teacher, and Head of the Family.
☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J. 8t

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth streel, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. xtf

LENT AND PASSION WEEK.

BISHOP ANDREWS' Sermons on the Passion of our Saviour; Blunt's Lent Lectures, for sale by
SWORDS, STANFORD & CO.
March 28. 'y' 152 Broadway

ASTORIA FEMALE INSTITUTE.
REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this Institution will commence on Monday, May 4. It is requested that all applications for admission may be made previous to, or during the week immediately preceding that date.

The general arrangements, course of instruction, &c., &c., are, it is presumed, sufficiently well known to obviate the necessity of a detailed advertisement.—Circulars containing these may be had at the office of the Prot. Epis. S. S. Union, No. 28 Ann st., or at No. 124 Fulton street.. Fuller information on every point may be obtained, on application to the Rector, at the Institute, or to J. L. Riker, Esq., 131 Fulton st.

The Institute is divided into three permanent departments—Preparatory, Junior, and Senior,—each of which is thoroughly organized. Over each of these, the Rector exercises constant supervision, and devotes his personal attention to the studies pursued.

The Institute is organized on the plan of a well-regulated Christian household. It is the object to surround the pupils with the quiet influences of a Christian home. The Rector considers himself especially responsible for the moral and religious culture of his pupils.

The Bishop of the Diocese will hereafter sustain the interesting and important relation of Visiter to the Institute. The duties of Head of the Family, and principal Teacher, are discharged by the Rector. The following persons are associated with him in the business of Instruction, and the general administration of the Institute:

Rev. C. Clapp, A. M., Chaplain, and first Assistant Teacher;
Rev. S. M. Haskins, A. M., Arithmetic, Algebra, and Elocution;
B. Servatius, French Language and Literature.
Madam Servatius, French; Vocal and Instrumental Music;
Joseph Kameron, Instructor on the Piano and Organ;
W. J. Edson, Professor of Psalmody;
Miss R. C. Brown, First Governess, and English Teacher;
Miss E. Lamb, Governess, Teacher in English, Drawing and Painting;
Miss J. R. Hall, Governess, Teacher in French and English;
Miss E. Pooley, Fancy Work, &c.;
Miss C. E. Faesch, Matron, and Directress of the Household;
H. Baylies, M. D., Family Physician.

Full Courses of Lectures are delivered during the year, on Astronomy, Natural Philosophy, Chemistry, Botany, Geology, and History.

The location of the Institute is unsurpassed for health, retirement, and beauty and variety of scenery. It is situated in a retired part of the pleasant village of Astoria, and enjoys the advantage of rural walks and groves in its immediate vicinity. Abundant opportunities are afforded to the pupils for engaging in such exercises as tend to promote health and gracefulness without sacrificing their privacy. A taste for horticulture is encouraged, and a particular portion of the flower garden is appropriated to the supervision of each young lady.

Terms—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st., New York, for Astoria, twice every day from May to November, and once every dav for the greate part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.
March 28, 1840. 6w

TO TEACHERS.
TO LET

A LARGE Dwelling House North of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway—3 stories in height, with the two towers,—45 feet in depth, 26 Rooms 3 of which is 25 by 45 feet—an excellent cellar under, divided into necessary rooms for servants and culinary purposes—a most beautiful garden is attached, with Boat-Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq. No. 83, Liberty Street,—Rev. Mr. Quackinbush, 112th St. East River, Harlem, or of D. M'Laurens at Saratoga Springs.
March 21. 3t$.

SALE OF PEWS BY TRINITY CHURCH.

JAS. BLEECKER & CO. will sell at public auction, on Tuesday, 7th April, a number of PEWS on the ground floors and galleries of St. Paul's and St. John's Chapels. The sale of the Pews in St. Paul's Chapel will take place at 12 o'clock, M., and at St. John's Chapel same day, at 4 P. M.
March 14. 4t

BOARDING IN PHILADELPHIA.

PERSONS or Families visiting *Philadelphia*, and wishing Private Board, will find comfortable apartments and kind attention at MRS. WHITE'S, 126 and 128 Arch street, 2d door above Sixth st. 3t$
March 14.

THE Rev. H. Adams' SELECT SCHOOL, limited to twelve Boys, at Saugerties, Ulster co., N. Y., will be re-opened after the Easter recess, on Monday, April 20th. One or two vacancies are expected to occur at that time.

For circulars, apply at the office of the Churchman, 124 Fulton st., and at Swords & Stanford's, 152 Broadway, or to the Principal at Saugerties, who will give any additional information that may be desired.
March 14. 4t

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st

POETRY.

From "The Cathedral."

FAST DAYS.

While to the tomb we tread this pilgrimage,
  Sorrow will wait upon us, and be ours
E'en as our shadow, where on Life's dim stage
  Falls the celestial light from Eden's bowers.

Then it were wise to win her for our friend,
  Who must be our companion, so to gain
That she may help us to our journey's end,
  So we may love her yoke, nor feel the chain.

Lest we should exile take for home of ease,
  Shadows for truth, for shore the billow's breast,
Our trial for acceptance and release,
  The vale of tears for mountain of our rest,—

Such sorrow is sent down by pitying Heaven,
  The mantle which from Jesus fell below,
To His own chosen in His mercy given,
  The last best boon he could on earth bestow.

Nor wonder that the widow'd Church should sound
  Of sadness: those are mourners Christ hath blest,
Who watch with her their annual, weekly round,
  And in obedience find the promis'd rest.

A shelter from ourselves her sacred call,
  Lest the self-humbling soul might haply make
Her penance glory—lest her mourner's pall
  Self-form'd, for trappings of her pride she take.

Nor deem such penance hard. nor fondly dream
  Of Herod's ease in the imperial hall,
But seek the Baptist by the desert stream,
  And thou shalt see the light on Jesus fall:

Yea, haply so be brought with Christ to pray
  In His own secret mount—or in His word
Where Moses and Elias witness pay,
  To watch, till Heav'n-reveal'd ye see the Lord.

Nor deem such penance hard—thence from the soul
  The cords of flesh are loos'd, and earthly woes
Lose half their power to harm, while self-control
  Learns that best freedom which she only knows.

Thence is our hope to manlier aims subdued,
  And purg'd from earthly mists the mental eye,
To gird herself with growing fortitude,
  To see the gates of immortality,—

Beyond the vale of woes; while far between,
  In watchings and in fastings train'd of yore,
Martyrs and Saints, in glorious order seen,
  Follow the Man of Sorrows gone before.

Now spher'd in orbs of light to us they call:
  The eve precedes with penitential woes,
And ushers in the holier festival,
  The shadow which their glory earthward throws.

Many the gates of hell, and every gate
  Is but each vice which man's dark temper sways,
And Christ alone can raise our fallen state,
  In fasting found, and prayer, and watchful ways.

THE DAILY SERVICE.

I have now said enough to let you into the reasons why I lately began Daily Service in this Church. I felt that we were very unlike the early Christians, if we went on without it; and that it was my business to give you an opportunity of observing it, else I was keeping a privilege from you. If you ask, why I did not commence it before, I will rather tell you why I began just at this time. It was that the state of affairs was so threatening, that I could not bear to wait longer, for there seemed quite a call upon all Christians to be earnest in prayer, so much the more, as they seemed to see the day of vengeance approaching. Under these circumstances, it seemed wrong to withhold from you a privilege, for as a privilege I would entirely consider it. I wish to view it rather as a privilege than as a duty, because then all those perplexed questions are removed at once, which otherwise beset the mind, whether a man should come or not. Considering it in the light of a privilege, I am not obliged to blame a man for not coming. I say to him, If you cannot come, then you have a great loss. Very likely you are right in not coming; you have duties connected with your temporal calling which have a claim on you; you must serve like Martha—you have not the leisure of Mary. Well, be it so; still you have a loss, as Martha had while Mary was at Jesus' feet. You have a loss; I do not say God cannot make it up to you; doubtless He will bless every one who continues in the path of duty. He blessed Peter in prison, and Paul on the sea, as well as the mother of Mark or the daughters of Philip. Doubtless even in your usual employments you can be glorifying your Saviour; you can be thinking of Him; you can be thinking of those who are met together in worship; you can be following in your heart, as far as may be, the prayers they offer. Doubtless: only try to realize to yourself that continual prayer and praise *is* a privilege; only feel in good earnest, what somehow the mass of Christians, after all, do not receive, "that it is good to be here;" feel as the early Christians felt when persecution hindered them from meeting, or as holy David, when he cried out, "My soul is athirst for God; yea, even for the Living God; when shall I come to appear before the presence of God?" Feel this, and I shall not be solicitous about your coming; you will come if you can.

With these thoughts in my mind, I determined to offer to God the Daily Service here myself, in order that all might have the opportunity of coming before him who would come; to offer it, not waiting for a congregation, but independently of all men, as our Church sanctions; to set the example, and to save you the need of waiting for one another; and at least to give myself, with the early Christians, and St. Peter on the housetop, the benefit, if not of social, at least of private prayer, as becomes the Christian priesthood. It is quite plain, that the far greater part of our Daily Service, though more fitted for a congregation than an individual, (as indeed is the Lord's prayer itself,) may yet be used, as the Lord's prayer is used, by even one person. Such is our Common Prayer viewed in itself, and our Church has in the introduction to it expressly directed this use of it. It is there said, "All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause." Again; "the Curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that people may come to hear God's word, and to pray with him."

Now, doubtless, there are many reasons which may render the strict observance of these rules inexpedient in this or that place or time. The very disuse of them will be a reason for reviving them very cautiously and gradually; the paucity of clergy is another reason for suspending them. Still there they remain in the Prayer Book—obsolete they cannot become,—nay, even though torn from the book in some day of rebuke, (to suppose what should hardly ever be suffered,) they would still have power and live unto God. If prayers were right three centuries since, they are right now. If a Christian minister might suitably offer up common prayer by himself then, surely he may do so now. If he was then the spokesman of the saints far and near, gathering together their holy and concordant suffrages, and presenting them by virtue of his priesthood, he is so now. The revival of this usage is merely a matter of time and place; and though neither our Lord nor His Church would have us make sudden alterations, even though for the better, yet certainly we ought never to forget, what is abstractly our duty, what is in itself best, what it is we have to aim at, and labour towards. If authority were needed, besides our Church's own, for the propriety of Christian Ministers praying even by themselves in places of worship, we have it in the life of our great pattern of Christian faith and wisdom, Hooker: "To what he persuaded others," says his biographer, "he added his own example of fasting and prayer; and did usually every Ember week take from the parish clerk the key of the Church door, into which place he retired every day, and locked himself up for many hours; and did the like most Fridays, and other days of fasting."

That holy man in this instance, kept his prayers to himself. He was not offering up the Daily Service; but I adduce his instance to show that there is nothing strange or unseemly in a Christian Minister praying in Church by himself; and if so, much less when he gives his people the opportunity of coming if they will. *This* then, is what I felt and feel:—it is commonly said, when week day prayers are spoken of, "you will not get a congregation, or you will get but a few;" but they whom CHRIST has brought near to himself to be the stewards of His Mysteries, depend on no man; rather, after His pattern they are to draw men after them. He prayed alone on the mountain; He prays alone (for who shall join Him?) in His Father's presence. He is the one effectual Intercessor for sinners at the right hand of GOD. And what he is really, such are we in figure; what He is meritoriously, such are we instrumentally. Such are we by His grace; allowed to occupy His place visibly, however unworthily, in his absence, till He come; allowed to depend on Him and not on our people; allowed to draw our commission from Him, not from them; allowed to be a centre, about which the Church may grow, and about which it really exists, be it great or little.

Therefore, in beginning and continuing the Daily Service, I do not, will not measure the effect produced by appearances. If we wait till all the world are worshippers, we must wait till the world is new made; but if so, who shall draw the line, and say, how many are enough to pray together, when He has told us that His flock is little, and that where two or three are gathered together in His name, He is in the midst of them? So I account a few met together in prayer to be a type of His true Church; not actually His true Church, (GOD forbid the presumption!) but as a token and type of it;—not *as* His elect, one by one, for who can know whom He has chosen but he who chooses?—not *as* His elect for certain, for it often may be a man's duty to be away, as Martha was in her place when serving, and only faulty when she thought censoriously of Mary; not as His complete flock doubtless, for that were to exclude the old, and the sick, and the infirm, and little children; not as His select and undefiled remnant, for Judas was one of the twelve; still as the earnest and promise of His saints, the birth of CHRIST in its rudiments, and the dwelling place of the Spirit; and precious even though but one out of the whole number, small though it be, belongs at present to Gods' hidden ones; nay, though as is likely to be the case, in none of them there be more than the dawn of the True Light and the goings forth of the morning. Some too, will come at times, as accident guides them, giving promise that they may one day be settled and secured within the sacred fold. Some will come in times of grief or compunction, others in preparation for the holy communion.* Nor is it a service for those only who are present; all men know the time, and many mark it whose bodily presence is away. We have with us the hearts of many. Those who are conscious they are absent in the path of duty, will naturally turn their thoughts to the Church at the stated hour, and thence to God. They will recollect what prayers are then in course, and they will have fragments of them rising on their minds amid their worldly business. They will call to mind the day of the month, and the psalms used on it, and the chapters of Scripture then read out to the people. How pleasant to the way-faring man, on his journey, to think of what is going on in his own Church! How soothing and consolatory to the old and infirm who cannot come, to follow in their thoughts, nay, with the prayers and psalms before them, what they do not hear! Shall not those prayers and holy meditations, separated though they be in place, ascend up together to the presence of God? Shall they not be with their Minister in spirit, who are provoked unto prayer by his service? Shall not their prayers unite in one before the Mercy-seat, sprinkled with the Atoning blood, as a pure offering of incense unto the Father, and an acceptable sacrifice both for the world of sinners, and for His purchased Church? Who then will dare speak of loneliness and solitude, because in men's eyes there are few worshippers brought together in one place? or, who will urge it as a defect in our service, even if that were so? Who, moreover, will so speak, when even the holy angels are present when we pray, stand by us as guardians, sympathise in our need, and join us in our praises?

When thoughts such as these are set before the multitude of men, they appear to some of them strained and unnatural; to others formal, severe, and tending to bondage. So must it be. Christ's commands will seem to be a servitude, and His privileges will be strange, till we act upon the one and embrace the other. To those who come in faith, to receive and to obey, who instead of standing at a distance reasoning, criticising, investigating, adjusting, hear His voice and follow Him, not knowing whither they go; who throw themselves, their hearts and wills, their opinions and conduct, into His Divine System, with a noble boldness, and serve Him on a venture, without experience of results, or skill to defend their own confidence by argument; who, when He says, "Pray," "continue in prayer," take His words simply, and forthwith pray, and that instantly, these men, through his great mercy and the power of the Holy Ghost working in them, will at length find persevering prayer, praise and intercession, neither a bondage nor barrenness. But it is in the nature of things, that Christ's word must be a law *while* it is good tidings. That very message of good tidings, that Christ saves sinners, is no good tidings to those who have not a heart to abandon sin; and as no one, by nature, has this good heart, and even under grace, no one obtains it but gradually, there must ever be a degree of bondage in the Gospel, till, by obeying the law, and creating within us a love of God and holiness, we, by little and little, enter into the meaning of His promises.

May He lead us on evermore in the narrow way, who is the one aid of all that need, the Helper of all that flee to Him for succor, the Life of them that believe, and the Resurection of the Dead!—*Rev. Mr. Newman.*

* It may be suggested here, that week day services (with fasting) are the appropriate attendants on weekly communion, which has lately been advocated, especially in the impressive sermons of Mr. Dodsworth. When the one observance is used without the other, either the sacredness of the Lord's day is lost from its wanting a peculiar service, or the Eucharist is in danger of profanation, from its frequency leading us to remissness in preparing for it.

THE HISTORY OF THE ENGLISH BIBLE.

The history of the English Bible includes a period extending from the venerable Bede to James I.—a period of nine hundred years.

ALFRED.—From A. D. 872 to A. D. 900.

The Psalter and the Gospel were translated into the Anglo-Saxon towards the beginning of the eighth century, by the venerable Bede, who is said to have finished the last chapter of the Gospel as he expired. The whole Bible was translated into the Anglo-Saxon, by order of king Alfred. He undertook the version of the Psalms himself, but did not live to complete it. —*Gray's Key to the Old Testament.—Introduction.*

We pass rapidly over a wild and dreary waste, reaching from the days of Alfred to William the Conqueror, and even as far down as the reign of Edward I. In the eleventh century, (Mr. Baber remarks,) the state of England was superlatively wretched. In consequence of the successful invasion of the ferocious Danes, murder and rapine marched hand in hand through the kingdom with wasteful triumph. This scene of horror and desolation was quickly abandoned by the muses; and, in the absence of learning, religion, corrupted by repeated abuses, soon degenerated into superstition. In these calamitous times, and for some ages after, those who presided over that hallowed fountain of living waters, the Scriptures, suffered them to flow with only a niggard stream, and that polluted. *Historical Account of Saxon and English Versions prefixed to his edition of Wickliffe's Testament*, 1810; p. 63.

EDWARD I.—From 1272 to 1307.

In 1274, the price of a Bible, with a commentary, fairly written, was £30—a most enormous sum! For in 1272 the pay of a laboring man was only three halfpence a day;—so that such a work would have cost him more than fifteen years' labor, and the expense have been greater than building two arches of London bridge, which in 1240 cost £25.

In Spain, James I., king of Arragon, who died in 1276, passed a law, that whoever possessed any of the books of the Old and New Testament, in the Romance or vulgar tongue, and did not bring them to the bishop of the place to be burned, should be considered as suspected of heresy, whether they were of the clergy or laity. The translations thus condemned, had probably been made by those early opponents of superstition, the Albigneses. Bat while one part of Spain was interdicted the word of God, another was favored with it; for Alphonsus, king of Castile, who lived A. D. 1280, with pious liberality, took care to have the sacred books translated into the Castilian, his native dialect, and thereby rendered them accessible to the most illiterate. *Townley's Biblical Anecdotes*, p. 139.

EDWARD III.—From 1327 to 1377.

One of the first attempts at a translation into the English language, as spoken after the Conquest, appears to have been made by Richard Rolle, a hermit, of Hampole, in Yorkshire; who translated and wrote a gloss upon the psalter, and a metrical paraphrase of the book of Job. He died in 1349.

A complete translation of the whole Bible, including the apocryphal books, was soon afterwards performed by John Wickliffe. This appeared between 1360 and 1380.

The New Testament of Wickliffe's version sold for four marks and forty pence, (or £2. 16s. 8d.,) as appears from the register of W. Alnwick, bishop of Norwich, 1429, as quoted by Fox.

RICHARD II.—From 1377 to 1399.

In 1390, a bill was brought into the House of Lords, to prohibit the use of English Bibles. The bill, however, being strongly reprobated, and opposed by John, duke of Lancaster, Wickliffe's patron, was rejected. The duke is related to have said, "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language."

HENRY IV.—From 1399 to 1413.

About A. D. 1408, Arundel, Archbishop of Canterbury, decreed, in a convocation of the clergy at Oxford, that no unauthorized person should translate any text of Scripture into English, or any other language, by way of book or treatise, and that no translation made either in or since Wickliffe's time, should be read, till approved by the bishop of the diocese, or in a provincial council. This decree was enforced by great persecutions; and as about the same time pope Alexander V. condemned all translations in the vulgar tongue, they were, as much as it was possible, suppressed till the Reformation.

It appears, indeed, from our bishops' registers, that in consequence of Arundel's commission, several persons were burned, on refusing to abjure their principles, for having read the New Testament, and the Ten Commandments, in Wickliffe's translation. *Gray's Key, &c.*

HENRY V.—From 1413 to 1422.

In the second year of the reign of Henry V. a law was passed, by which all Lollards, or those who possessed or read any of Wickliffe's books, were declared to be guilty of treason, and their goods ordered to be confiscated. This law was considered as particularly directed against those who read the New Testament in English of Wickliffe's translation. The following are the views of the writers of our old chronicles:—"In the said parliament, (viz. one held at Leicester,) the king made this most blasphemous and cruel act, to be a law for ever, that whatsoever they were that should read the Scriptures in their mother tongue, (which was then called Wickleu's learning,) they should forfeit land, cattle, body, life, and goods, from their heirs for ever, and to be condemned for heretics to God, enemies to the crown, and most errant traitors to the land." *Townley*, p. 156.

HENRY VI.—From 1422 to 1461.

In 1429, Nicholas Belward was accused of having in his possession a New Testament, which he had bought in London for four marks and forty pence, (or £2 16s. 8d.) a sum equivalent to more than forty pounds at present,—an astonishing price to be paid by a laboring man. *Townley*, p. 157.

EDWARD IV.—From 1461 to 1483.

The tradition of the Devil and Dr. Faustus.

"Having printed off a considerable number of copies of the Bible, to imitate those which were commonly sold in manuscript, Fust (or Faustus,) undertook the sale of them at Paris, where the art of printing was then unknown. As he sold his printed copies for sixty crowns, while the *scribes demanded five hundred*, this created universal astonishment; but when he produced copies as fast as they were wanted, and also lowered his price to thirty crowns, all Paris was agitated. The uniformity of the copies increased the wonder. Informations were given in to the magistrates against him as a magician; his lodgings were searched; and a great number of copies being found, they were seized. The red ink with which they were embellished, was said to be his blood. It was seriously adjudged, that he was in league with the devil; but on discovering his art, the parliament of Paris made an act to discharge him from all persecution, in consideration of his useful invention." *Dr. Adam Clark's Bibliogr. Dict.*

The very first printed edition of the Bible in *any* language was that of the Latin Vulgate, which was printed at Mayntz, in 1462. (N. B. This must be understood to denote the first edition of the whole Bible which bears the name of a printer, and the place and year of its execution.) The first printed edition of the Bible in any *modern* language, was in the German, there being a copy preserved in the public library of the city of Leipsic, which was printed in 1467. *Dr. Marsh's History of Translations, &c.* pp. 1, 2.

(*To be continued.*)

At Elizabeth's accession, out of 9415 clergy in all England, only 203 refused to adopt the reforms by which Popish innovations were retrenched from the Liturgy; only 203 sided with Popery, while 9212 of the old clergy adopted the return to primitive purity, and ceasing to be *Roman* Catholics, continued to be *Catholics*. From that clerical body, our present clergy are canonically descended. Whereas the Romanist clergy now in England are ordained by four intrusive bishops, whose sees are in foreign lands.

The Synod of Greece is at present composed of five regular, and two complimental members, all of whom are bishops; and are annually appointed by the government, and are therefore, in fact, under the control of the secular powers. This arrangement is disliked by the Constitutional, or, as it is sometimes called, the English party in Greece, who desire that the business now transacted by the Synod, should be committed to an Archbishop, or Metropolitan, who, and who alone, should receive his salary from the public treasury. The Russian party, however, are for retaining the Synod, and increasing the number of its members, and would have them all paid from the public treasury. The *Age*, one of the Grecian papers, maintains that the Synod should, among other things, have the power of regulating the consciences of the people, which is, in effect, recommending the establishment of an inquisition.

Among other items of intelligence, we learn that one Theophilus Kairas, a Greek ecclesiastic, has been accused of heresy; and that one of the principal charges, is that of believing in a plurality of worlds. The only professedly religious paper in Greece, is the Evangelical Trumpet. We have not seen it, but learn that it violently opposes the introduction of new religious opinions from abroad, and is particularly vehement against the Protestant Missionaries.—*Chronicle of the Church.*

From the Banner of the Cross.

The following anecdote related in a visitation sermon by Bishop Spratt, reminds us of a similar circumstance which occurred to one of our clerical friends. Travelling through the country he stopped at a farm-house for the night. It was during harvest, and his hostess requested that he would officiate in family prayer before the laborers retired to rest. He accordingly did so, using, from memory, the form set forth for that purpose in the Prayer-Book. Fatigued with his journey, he rose late the following morning, and when he made his appearance below, found that the workmen had been some time assembled and waiting for him, unwilling to go to their employments until the blessing of the Almighty had been invoked by one who prayed with so much fervency and devotion. The landlady was equally warm in her commendation—she had never heard such prayers before; and was much surprised when they were pointed out to her in the book which she had been accustomed to regard so lightly.

"It was immediately after the happy restoration of Charles the Second, when, together with the rights of the Crown, and the English liberties, the Church and the Liturgy were newly restored, that a noted ringleader of schism, in the former times, was to be buried in one of the principal churches in London. The minister of the parish, being a wise and regular conformist, (and he was afterwards an eminent Bishop in our Church,) well knew how averse the friends and relations of the deceased had always been to the Common Prayer, which by hearing it so often called a low rudiment, a beggarly element, and a carnal ordinance, they were brought to contemn to that degree, that they shunned all occasion of being acquainted with it. Wherefore, in order to the interment of their friend in some sort to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive him. Before the day appointed for the funeral, he was at the pains to learn the whole office of burial by heart. And then, the time being come, there being a great concourse of men, of the same fanatical opinions, when the company heard all delivered by him, without book, with a readiness and profound gravity, they were surprised, professing that they had never heard a more suitable exhortation, or more edifying exercise, even from the most precious of their own persuasion. But they were afterwards much more surprised and confounded, when the same person who had officiated, assured the principal men among them, that not one period of all he had spoken was his own, and convinced them by ocular demonstration, how all was taken, word for word, out of the very office ordained for that purpose, in the poor, contemptible, Common Prayer. Whence he most reasonably inferred, how much their ill-grounded prejudice, and mistaken zeal, had deluded them, that they should admire the same discourse when they thought it an unpremeditated rapture, which they would have abominated had they known it to be a form prescribed by antiquity."

THE JEWS' LOVE OF JUDEA.

The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love, of the Jews for their own Judea, the Canaan of their fathers. Who could see without emotion thousands of poor Israelites, who from the remotest parts of Europe have made their way—by long and weary pilgrimage—through privations incalculable, and sufferings without end—often shoeless, and almost clotheless—friendless, pennilesss, that they might see the city of David, and lay their bones in the bosom of Jerusalem! What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long as perilous! How many have perished, exhausted on the way! How many that have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for goal! How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem!—*Dr. Bowring.*

THEOLOGY OF LINGUISTICS.

Among our Anglo-Saxon ancestors, the same word was used to denote both *God* and *good*; and the literal meaning of the word God is emphatically THE *good*; while the word *man* denotes both *man* and *sin*. Is not this an evident trace of the primitive and Scripture history of man? And yet it was found in a nation of pagans. So in the Hiberno-Celtic, or ancient Irish, the same word is used to denote *God* and *light*; so that the literal meaning of the Irish *Dia*, or *Die*, God, is emphatically THE *light*. On the contrary, the word *devil*, (diabail, *or* diaval,) denotes *a dweller in darkness*. Here, too, we have an exact correspondence between the meaning of the words, and the scriptural account of the beings to which the names are applied.

It is also worthy of remark, that the Geltic *diabail*, or *diaval*, is the root of the *Greek* and *Latin* diabolus; *German* teufel; *Dutch* duivel; *Anglo-Saxon* deofol; and *English* devil.

THE SWORD OF THE SPIRIT.

"The sword of the Spirit," says St. Paul to the Ephesians, "is the word of God." And in the Epistle to the Hebrews, the full signification of the figure is opened, and the propriety of the application shown: "For the word of God,' says the inspired author, "is quick and powerful, (rather, lively and energetic,) and sharper than any two-edged sword, and piercing to the parting of soul and spirit, and to the joints and marrow;"—that is, as the soldier's sword of steel cuts through all the exterior integuments of skin and muscle, to the bone, and even through the hard substance of the bone itself, to the very marrow, and divides the ligaments which keep the joints of the body together; so this spiritual sword of God's awful word penetrates the inmost recesses of the human mind—pierces to the very line of separation, as it were, of the sensitive and intelligent principle—lops off the animal part—divides the joints where reason and passion are united—sets the intellect free to exert its powers—kills sin in our members—opens passages for grace to enter and enrich the marrow of the soul, and thus delivers the man from his body of death.

Snch are the effects for which the powerful word of terror is compared to a two-edged sword.—*Bishop Horsly.*

THE MEANS OF GRACE.

If these three, *Prayer, the Word, the Sacraments*, be every one of them as an artery to convey the spirit into us; well may we hope, if we use them all three, we shall be in a good way to speed of our desires. For, many times we miss, when we use this one, or that one, alone; where it may well be, God hath appointed to give it to us by neither, but by the third. It is not for us to limit or appoint him, or by what way He shall come unto us, and visit us; but to offer up our obedience, in using them all; and, using them all, He will not fail to come unto us, either as a wind, to allay in us some unnatural heat of some distempered desire in us to evil; or as a fire to kindle in us some lukewarm or some keycold affection in us to good. Come unto us, either as the Spirit of truth, lightening ns with some new knowledge; or as the Spirit of holiness, reviving in us some virtue or grace; or as the Comforter, ministering to us some inward contentment, or joy in the Holy Ghost; or, in one or other certainly He will come. For, a complete obedience on our part, in the use of all his prescribed means, never did go away empty from Him, or without a blessfng; never did, nor never shall.—*Bishop Andrewes.*

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.—t may 1.

RARITAN SEMINARY FOR YOUNG LADIES,

PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal.

March 7.—t May 15.*

SCHOOL WANTED IN THE COUNTRY.

THE advertiser, a married man, and an experienced teacher, wishes to hear of a good location in a country town or village, for the establishment of a School for Young Ladies, either in the State of New-York, or in any other farther westward. He has been for eight years constantly devoted to the profession of teaching, and has had a large number of pupils of both sexes intrusted to him. His testimonials from former and present patrons are of the very highest order. He teaches the English, French, Latin and Greek Languages, Arithmetic, and the higher branches of Mathematics, Experimental Philosophy, Astronomy, practical as well as theoretical, and Drawing. A desire to gain a permanent and healthy residence in the country, is the cause of his desire to leave the city.

He would have no objection to devote his attention exclusively to the children of a limited number of families, if an association of such can be formed; or if desired, to a school for boys.

Letters, *post-paid*, addressed to C. F. E. at the office of the Churchman, will meet immediate attention, provided such information is at the same time imparted as may enable him to form some accurate idea concerning future prospects.

March 14.

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,

Feb. 8. 124 Fulton street.

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H. & S. RAYNOR, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz 12, 18 and 24mo.

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Feb. 29 6t

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.

Feb. 29 tf.

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. tMay 1. $

January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week

A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal

ERASTUS ROOT, President.

SAMUEL GORDON, Sec'y. Nov. 16, 1839.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,

Feb. 8. 124 Fulton street.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN,
14 Pine-street, } Assignees.

Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of

JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

NSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to tion; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style. and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is printed and published for the Proprietors, at No. 124 Fulton street, at Three Dollars per annum, in advance.

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